

ADULT LEADER

*A Journal of Christian Education
and Church Work*

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HARVEST HYMN

Once more the liberal year laughs out
O'er richer stores than gems or gold;
Once more with harvest-song and shout
Is Nature's bloodless triumph told.

Oh, favors every year made new!
Oh, gifts with rain and sunshine sent!
The bounty overruns our due,
The fulness shames our discontent.

. . . Let these altars, wreathed with flowers
And piled with fruits, awake again
Thanksgivings for the golden hours,
The early and the latter rain!

—John Greenleaf Whittier.



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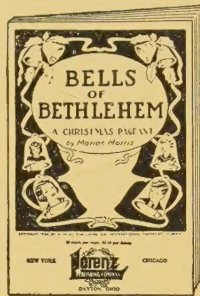
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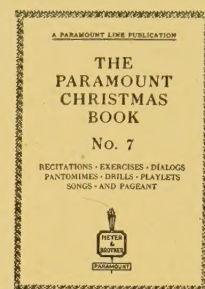
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Thanksgiving Day Sunday

Since Thanksgiving Day became secularized, turned into a day of sport and "functions," its religious aspects have been pretty much transferred to "Thanksgiving Sunday," as we are coming to denominate the Sunday previous to the proclaimed Thursday. This Sunday accordingly enters the calendar of church days. More real thanksgiving sermons are then preached than on the following Thursday. All meetings have a thanksgiving topic, and most church schools special thanksgiving programs. It is regarded as an opportunity, as a day of great and important teaching values. Yet its lessons and sentiments are so many and so various that there is the danger that these values will be confused, and lost.

But Thanksgiving!

We must not let the Thanksgiving season get away from thanksgiving—and thanksgiving in a religious sense, gratitude to God. Many people will heartily

enter into the exercise of counting over their blessings, and feel good about it, with no thought of God; that is, they regard themselves as sheer lucky rather than blessed. This is why the old-time Thanksgiving Day, a purely religious, church festival, is going by the board—because God has been so largely left out of it.

The trouble started when preachers used the Thanksgiving Day sermon as a bed of coals over which to haul all the ills of the body politic. It was depressing, and not conducive to thankfulness, to listen to those sermons. Their only note of gratefulness, aside from the President's proclamation, was that the goodness of God had enabled us to live through it all.

The Joy of Thanksgiving

Then people stopped going to those Thursday church services. We must not repeat the mistake with Thanksgiving Sunday, but fill it with the glad spirit of thanksgiving. Is not thanksgiving always a gladness?—that, for example, is so prominent in the Old Testament, and that echoes in Paul's messages. Fortunately we have in our hymn-books an abundance of songs that help and inspire us to lift up our hearts in gladness to God for all his mercies. Just as Easter enables us emphatically to declare our faith in the resurrection and the life eternal, so this Thanksgiving season should be made to teach us thankfulness to God more than we ordinarily feel it. The Pilgrims of Plymouth evidently had in mind in the early years more particularly an observance "of fasting and prayer," confession, penance (German, *Busstag*); but a welcome rain in 1623 fastened, and traditionally, glad thankfulness to the day. A national fast-day of confession and humiliation, whereon we would "afflict our souls" (Lev. 16:29), might well be ordained. We certainly need it. But that is not the motive of our American Thanksgiving Day.

Back to Plymouth

The Sunday school will feature in various ways the Colonial associations of the day. They always appeal to children and young people in particular. The sturdy faith and courage of the settlers; soul-liberty ("They have left unstained what there they found—freedom to worship God!"); the original Americanism; democracy under capable, wise domination. Going back to Plymouth Rock is a good antidote for outcroppings of communism and the propaganda of other forms of un-Americanism. The most familiar picture of the first Thanksgiving represents the Pilgrims as marching to church, and that is significant; and Elder Brewster is well in front, carrying his Bible—and that too is significant.

A Day of the Family

Alarmists—it is to be hoped that they are alarmists—tell us that the Christian institution known as the family is disintegrating. We will say that it is endangered. Once a year there comes this Thanksgiving Day to make for its upbuilding and purification, and to remind us of its real worth-whileness and necessity in a Christian society. There are still a good

many "old homes," and the fact that at the Thanksgiving season thousands of hurried, materialistic men make long journeys to spend the day in the "old home," to honor father and mother and greet other kin, is an evidence that the home still blessedly functions in our national life. Church and Sunday schools greatly promote this value and impression by presenting as they do in lesson, song and pageant the storied import and sentimentalism of this November holiday.

Law, Love and Temperance

By JOHN SNAPE, D. D., Los Angeles, California

Dr. Harry Emerson Fosdick recently gave out the following facts about New York:

There are seventeen square miles of slums. There are sixty-six thousand old-law tenements, housing nearly a third of the city's population—more than five hundred thousand families—including upwards of a million children. Between 1918 and 1929 there were fifteen thousand six hundred and sixty fires in old-law tenements, and four hundred and forty-eight human beings were therein burned to death. In the more congested areas the infant-mortality rate is approximately one hundred per cent. higher than the city average; the general mortality is more than two hundred per cent. higher, and the incidence of tuberculosis is nearly three hundred per cent. higher. In the city at large there are some two hundred and fifty thousand sleeping-rooms into which the sun cannot shine—rooms for which the only access to fresh air is a narrow, interior, and practically useless, air-shaft.

And this is the year of our Lord nineteen hundred and thirty-six!

The Christianity that has no interest in the living conditions of humanity is inhuman and spurious. The preaching that confines itself wholly to a denunciation of sin and a call to tardy repentance would better enlarge its conception of sin, for sin is not only transgression and disobedience and disbelief; it is negation and omission and missing the mark. It is falling short of a King's ideal.

New York City, or any other great city, falls short of a King's ideal of kingly conditions. In New York City alone in a recent year there were eleven hundred millionaires, while in that same city in that same year one hundred and nineteen thousand persons were evicted for non-payment of rent. In New York City a fifty-thousand-dollar ball was in progress at Delmonico's while a baby starved and froze to death in its mother's arms outside. Ten thousand dollar banquets were held in the same year in which four thousand paupers were buried in the potter's field.

The cure for the irreligion of these times is more religion—of the right sort. We speak eloquently of

America as a Christian nation, but there are only thirty million out of a population of one hundred and twenty-seven million enrolled in evangelical churches and only twenty million of them in our Bible schools. We call America a Christian nation—but we spend three hundred million dollars annually for the prosecution of criminals. We are a Christian nation—but a hundred thousand murders are committed within our borders every decade. We are a Christian nation—but we are sitting on the top of the world in the matter of lynchings and divorces. We are a Christian nation—but human male monsters still grow financially fat upon the commercialized virtue of three hundred thousand prostitutes, of whom sixty thousand go down annually into nameless graves. We are a Christian nation—but right now in America paganism is coming to grips with Christianity. In New York and Cleveland and Chicago and Seattle and San Francisco and Los Angeles temples are erected to Mohammed and Buddha and Krishna, and societies are formed for the propagation of pagan principles.

We should face the facts, not bury our heads in the sand of our boasted civilization, and set ourselves with all diligence to the making of this land of claimed democracy and freedom, in deed, as in claim, a Christian nation.

A Bohemian farmer drove up to a freight-depot at Montreal and noticed the red plasters of the board of health on his milk-cans, indicating the inferiority and impurity of his milk. (He was serving that milk to the little children of his city!) A number of his Mennonite brethren were standing by and heard him break out with cursing and profanity against the board of health that had exposed him. At the very next ecclesiastical meeting of the Mennonite brethren they disciplined him—for swearing. The back-slap centuried brethren who disciplined him were within a thousand miles of his actual sin. They thought it was profanity. Instead it was the sin of

irty cow-stables; the sin of impure milk; the sin of careless milkmen; the sin of murdering babies.

The salvation that doesn't improve a man's vocation has not improved his soul; if it does not make for the safety of infancy it is abortive; if it doesn't clean up his cow-stables it has not cleaned up his soul.

North Carolina has taken licenses away from twenty-three hundred drunken automobile-drivers in the last few months. That ought to be the uniform law in every state! All the states are clamping down on automobile murdering; greater stringency should be put upon speed and recklessness and corner-cutting. Since the World War three hundred and twenty-five thousand people have been killed in auto accidents. The clamping down must be done farther back—into the rootings of character. Ninety per cent. of the deaths through auto accidents are the result of speed. Nothing will check this horror but a new conception of sin and a clearer conception of salvation.

It would be a mere guess as to how many people in your city lied last year in reference to their income-tax reports. But in one city where I lived in a recent year a check was made, and it was discovered that in that city, in that year, twenty-six hundred persons lied.

Five members of the American Bar Association, not long ago, after a first-hand investigation, involving scores of communications, written and oral, with criminologists in the United States, declared that crime is on the increase in America, and unless checked will carry this nation into confusion and anarchy.

Paul, if he were here today, stressing "Law, Love and Temperance," would not fall into ecstasies over a world growing better and be blind to the economic distress, the domestic anarchy, and the preparations for war which make for a distracted humanity. He would plainly see, and say, that cut-throat competition in commercial life is unchristian; that corruption and sin in personal life are a reflection of the rotten condition of modern morality; that disrespect for law is an arraignment of our whole American government.

Citizenship is not a picnic; it is a fight. It is a clarion call to colors. It means politics—what else can it mean? "Politics is the science of government for the public good." We are interested in the public good because we are good citizens; we are good citizens if we are good Christians. The reason politics is a dirty pool is because so many clean men stay out of it. For every clean man who stays out of politics ten dirty men go in.

If ever there were need of a prophet with a surgeon's skill; a leader with a reformer's courage; a

preacher with a shepherd's heart, we are facing at this moment that need, and living now in that time.

The advocates of the repeal of the Eighteenth Amendment prophesied that there would be less drinking under repeal. We know now that they were "spoofing" us; there is more. There were one hundred and seventeen thousand saloons in America in the pre-repeal days; there are seven hundred thousand places now where drink may be purchased—and the waitresses of our restaurants have become the bartenders of our saloons.

We must begin all over again the campaign of education, agitation and cooperation. We ought to know, and we must say, that beer-drinking is harmful. It is forbidden to railroad-men both off and on duty; it is forbidden by all companies engaged in air-travel; it is not permitted by baseball-managers, since it can "Dizzy" Dean dizzier; it is avoided by great surgeons; it is condemned by college faculties, who know that a single glass of beer may "flunk" a student; it is illegal for motorists, and the driver who drinks is a potential murderer. In any quantity it is a poison, and is to be avoided, like morphine and strychnine. The only place for a glass of beer is in the sewer.

In season and out of season we are to teach this. We are to teach it to groups of America's young women who are now meeting in drug-stores and tea-rooms and restaurants and country clubs for their cocktail hour. They are encouraged to it, and enticed to it, by signs that can be found on many streets reading, "Cocktail hour from four to seven. Ladies specially invited."

What this is doing to the loveliness of womanhood it is terrible to contemplate. It is roughening her complexion, ruining her beauty, befouling her breath, lowering her moral resistance, changing her standards, and bringing her down to the level of her unrefined brother.

The women of America have always hitherto been finer than men; therein has consisted their charm.

THE UPWARD ROAD

I will follow the upward road today,
I will keep my face to the light,
I will think high thoughts as I go my way,
I will do what I know is right.
I will look for the flowers by the side of the road,
I will laugh and love and be strong,
I will try to lighten another's load,
This day as I fare along.

Some Left-Over Curry¹

By JOHN SPENCER CARMAN, M. D.,

of the American Baptist Foreign Mission Society (Hanumakonda, South India)

"We'll have to have left-overs today," said Santoshamma to her husband, as she was preparing to serve their noon meal. "There was just enough wood to cook the rice. The curry left from last night we must eat cold. But with the warm rice, that will be all right, won't it?"

Abraham agreed, and they sat down to eat in the little cook-shed near the hospital, in which they were staying. The curry—very much like a stew—was composed mainly of chillies, peppers and spicy leaves, but there were a few vegetables in it and some small bits of meat, the first they had afforded in a week. A large helping of rice and plenty of *karum* (peppery heat) in the curry made up, as it usually had to, for the lack of variety. They ate the food with relish, and were far from realizing that in that left-over curry, which had not been recooked, were what we of the Western world call germs, that are often seeds of death.

Abraham and Santoshamma were Christians. To Indians that would be evident at once from their names. His was, of course, a Bible name, hers was the Telugu word for "joy." It is strange that the Hindus have followed the Christians to monopolize such a name! They had come to the mission hospital chiefly because they were anxious to have children. They had none. They were taking treatments in the out-patient department and living in a corner of the mission compound. Their home was in a village about a hundred miles away, where Abraham was a tenant farmer. The year before he had been afflicted with a deep festering sore on his hand. Although he had applied various leaves and ointments that were available, the sore had not healed; in fact, it had been slowly getting worse. On the advice of the missionary in that area he had come to our hospital for treatment.

A blood-test in the laboratory showed the reason why local applications could not have been successful. His ulcer was merely the outward expression of a disease which had long been in his system and was now beginning to show itself in degenerative changes. When we explained the situation to him, he said that many years before he had contracted a "woman's disease" (venereal infection). Physically it had not bothered him very much, but for a long time he had been worrying, wondering whether perhaps his wife's

ill-health and their childlessness might be in any way connected with the sin of his youth. In that frame of mind, the trouble with his hand had seemed to him in the nature of further retribution, especially since the sore had come slowly and had been more disabling than painful.

This illiterate farmer understood very little about disease, from the medical view-point, but he did realize, which was quite unusual in a man of his group and type, that there was a definite relation between his own act *in this life* and his disease. Most Indians consider sickness and trouble to be the result either of something wrong done in a previous birth, or of the capricious anger of some god or goddess. The feeling of his that God, not in anger, but in justice, had provided retribution for his sin was not lessened, but rather increased, when we told him of the many manifestations that syphilis may take, and that it is commonly transmitted from husband to wife, sometimes causing sterility.

It was easier to persuade Abraham to have his wife treated than as if she had not been actually ailing herself. In dealing with venereal disease it is always essential to treat not only the individual patient, but also his family. To neglect to do this is to permit renewed infection of the patient as well as the continued spread of the disease. But if the other members of the family seem healthy, it is difficult to explain to the average ignorant villager that a disease may sometimes remain latent for months or years, causing sterility and other serious consequences, yet giving the infected person no pain or other obvious symptoms. In the absence of such symptoms it is frequently impossible to persuade the patient to incur the additional expense of having the rest of his family treated.

To do so, however, is of the utmost importance to a comprehensive public-health program. Even in a country like America, with relatively high moral standards, moral practice lags behind moral principles and the incidence of venereal diseases is high enough to make their control one of our major public-health problems. It must be faced more squarely as such by those who have been accustomed to think of it as primarily a problem of morality. Some of these have really worked against effective public-health efforts because of their insistence, on moral grounds, that such things should not be mentioned in public. On the other hand, those who have thought primarily of the cure and prevention of disease should recognize that

¹ The above is an excerpt from *Rats, Plague, and Religion*, a recent issue of The Judson Press. Copyrighted; no part of the article may be reprinted without permission from the publishers. Copies of the book may be ordered from the Philadelphia headquarters, or any of the branches; \$1.25, postpaid.

only through the motives and ideals of morality and religion can public-health measures be made really effective.

If this be true of America, how much more is it true for India, where a very different general moral standard exists and the incidence of venereal diseases is higher! Blindness, paralysis, huge abscesses and ulcers, all varieties of pain and suffering come in their wake. Because of their prevalence thousands of children are born, only to die early or live severely handicapped.

When we think of the Christian ministry of healing a venereal-disease clinic is not the first picture that comes to the mind's eye. Yet such clinics, because of the family and other social and moral problems involved, offer more real opportunity than the other departments of the hospital to teach the Christian attitude toward women and children, the Christian ideal of personal responsibility and self-control, the Christian standard of purity, and the inspiration and moral reinforcement that come from the religion of Jesus. Thus venereal-disease clinics are a very important part of the ministry of healing rendered in India by the representatives of the Great Physician.

Abraham had hitherto been very penitent, but hopeless. When, however, his hand began to heal, and we told him to bring his wife so that we might treat them both at the same time—suggesting, though of course making no promises, that if both were properly treated they might sometime have a child—it seemed to him almost as though God had provided through us a way in which forgiveness might be manifest physically as well as spiritually.

Abraham's ideas about sin, retribution and forgiveness were extremely simple. Yet he was not one who felt that he could accept what he considered the fruits of forgiveness without paying something. He was anxious to do his part. When his hand had healed and he started home he promised to work hard and save so that he could bring his wife back with him for treatment. The hospital charge to him would be made very small, but he had also to plan for the expense of the food, which would need to be purchased for cash in the Hanumakonda bazaar. In his own village food was obtainable under the usual credit basis, with the yearly settlement when the crops were harvested.

So Abraham went home, told his wife of his own partial cure, and of the hope that she also might be healed of the curse that he had brought upon her. Both saved and planned, economizing in about the only way they could, by having simpler and less food. At the end of a year they had put aside about ten dollars. They were afraid that this might not be enough, but they hoped that somehow the doctor could help them. Perhaps he could find some work for

them. He had told them to come in a month or two, and already they had had to wait a year. It seemed best not to delay any longer. So they started out to walk the hundred miles to the hospital, thus saving the two dollars it would have cost to come by train.

Santoshamma was pretty well tired out when they arrived. We could see that she wasn't very strong anyway, and when we examined her we found that there was not only the venereal trouble revealed in the blood-test, but also a chronic amebic infection and intestinal worms. We kept her in bed for about a week, and while she rested had a chance to give her medicine for the latter two conditions. She was happy, though, when she could be up and around and get her medicine at the dispensary, for that allowed her to do the cooking for her husband and herself. Abraham had not made out very well at this.

A week or so passed, and Santoshamma had had one injection. Abraham had given part of the money to me when they arrived; the part he kept for food, however, disappeared faster than he expected. So he welcomed the job we were able to give him, repairing some walls. He was happy to be busy and earning his way. Santoshamma was not strong enough to work, as she wished to do, to help pay the cost of the treatment. She took her injections, and did the cooking, and what little marketing was required. All seemed to be going well until the day when they had the leftover curry. Even that would probably have been all right had it not been that it was August, the time of moist heat, the middle of the rainy season, when flies are thickest and epidemics of the intestinal diseases are likely to break out.

They finished eating, that noon, about one o'clock. After the customary short rest period Abraham returned to work. When he came back to their little shack at suppertime he found that his wife had prepared food for him, but she herself was not feeling well and did not eat. She lay down soon after, and tried to go to sleep, but about nine o'clock began to be violently sick. She was barely able to reach the door and get outside. Not only did she vomit, but a severe purging commenced. Both continued off and on until about two o'clock. Abraham did not at first realize how serious it was, and he did not like to bother the doctor in the middle of the night. But at two o'clock we were called over in a hurry to see her. She had been carried over to the women's ward. Quick action was necessary. Santoshamma was a ghastly sight. One would have thought her dead had not she raised her head every minute or two to retch, painfully, and plead weakly for water. Her skin was dry, she looked shrunken, and her eyes had sunk deep back in their sockets. It was impossible to feel her pulse at the wrist. This was cholera!

Fortunately, the apparatus was ready for giving the

saline injection. We had been busy until nearly one o'clock with another similar case. It took only a very few minutes to get the saline warm, the needle into the vein, and the solution running. We had to give Santoshamma about four pints before she was out of danger. After the first half-pint we were able to feel her pulse. Soon afterwards she stopped retching. By the time we had finished the injection, a little before four, she looked almost like her usual self.

This woman had been right on our own compound when cholera attacked her. The one we had been able to save earlier in the night had come from less than a mile away. She too had been well at noon. There is hardly any disease that is so sudden and dramatic in its onset—and in its cure, if the patient can be given proper hospital treatment. As we poured more and more saline into the flask, and watched it run into Santoshamma's vein, and saw her improving right under our eyes, we thought of the thousands of poor people in India who are attacked each year by this terrible disease and are too far from a hospital to get there in time. There are, of course, other methods of treatment for home care, but they are less effective, particularly in later stages of the disease.

Our work was not finished when Santoshamma was out of danger. The up-to-date physician knows that prevention is more important than cure, so prevention was our next task. The place where she had been attacked was only about a hundred yards from the male ward, which is not screened. The houses of some of our staff were also close by. We knew that the ground in the vicinity of the cook-house would be heavily infected with cholera vibrios, for the discharges from cholera patients are usually loaded with those organisms. We had to hurry to get the ground covered with disinfectant solution, and then with dirt, before dawn.

Until then it had never occurred to us to be especially interested in the retiringtime or the risingtime of flies. But that morning this constituted one of our major interests. We got the compounder out of bed, to make up the phenyle solution, and poured several gallons of it around, while Abraham held the lantern. Then the doctor held the light while Abraham brought basket after basket of dirt and distributed it over the suspected area. The east was beginning to get light before we finished. Abraham dug, the doctor spread the dirt, and we saw the first flies only after we were through.

Flies are more deadly than tigers. They are responsible for a hundredfold more deaths every year. Some of these dirty insects must have brought the cholera-germs to the dish of left-over curry from some place in the town where a cholera patient had been. In the curry the germs had multiplied rapidly, and Santoshamma had thus taken a pretty heavy dose.

Abraham had taken it too, for he had eaten the same curry. That is one of the strange things about cholera. Not all those who ingest the germs fall victims. In this case Santoshamma may have been more susceptible because of internal ulcers from the amebic infection which had not yet healed.

Poor Abraham! He was a very bewildered and frightened man that night. There wasn't much time to explain things to him while we were treating his wife, but after he knew she was out of danger, and we had told him of the continued peril, he worked eagerly and willingly with us to try to protect the other patients and the rest of the people on the compound.

Whereas for plague it is necessary to remove the patients outside the town, where they can be away from the rats as well as the people, the problem with cholera patients is to keep them from polluting water sources, and to put them where flies will not have access to them or to their excretions. The women's ward at our hospital was the only suitable screened building in Hanumakonda or vicinity. Not all the patients could be persuaded to come there, and of those who wanted to come not all could be brought in time, but we did what we could.

In addition to this, there were two other main methods of preventive work, the disinfection of wells, carried on by the government staff as soon after the first case had been reported (the earlier ones had not been recognized as cholera), and the giving of preventive inoculations. These, of course, were emergency measures, taken during the time of the epidemic. Prevention of such epidemics awaits the progress of education in and adoption of proper sanitation. It will continue to be dangerous to eat cold foods and left-over curry in India until we have succeeded in sharing the benefits of modern public-health knowledge with the people, who are without them. This opportunity, and the responsibility to meet it, comes especially to those who have known the advantages of the newer ways, and have known what it is to live without the recurring fear of sudden death from cholera.

A CHINESE boy, carrying a lighted lantern, sticks of incense and some red cakes, started to worship at the graves of his ancestors. He stopped to listen to the songs at a gospel tent; then stayed for the preaching. His lantern went out; he forgot his ancestors. The story of Jesus fascinated and held him. The youth of China are choosing between the old religion, communism—and Christianity. Our American Baptist Foreign Mission Society is reaching thousands of these young people. Shall we not enable them to reach many more?

The Liquor Problem Today¹

By DEETS PICKETT

Director of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church

II. FAT, WATER AND ALCOHOL

Suggested Scripture: Proverbs 20: 1

The truth is, in my opinion, that the consumption of alcohol is kept up by tradition, by the assumption that so prevalent a practice must have virtues, by the fear of individuals to break away from custom, and by the well-known difficulty of emancipating one's self from drug habits.—*Prof. Irving Fisher.*

FAT-HEADED PEOPLE NEEDED

Did anyone ever call you a fathead? If so, were you righteously indignant? There was really no cause for indignation. Your impolite friend had complimented you, no matter what his intention may have been. The brain, seat of reason and those controls which make men an organized being, is very largely composed of "lipoids," as are other parts of the nervous system. These lipoids, which are fatlike substances, are parts of every body-cell, but are found in the largest proportion in the brain and nerves. The brain is only about one-fiftieth part of the body, but has about one-fifth of the blood; and when this blood contains alcohol, the lipoids, for which alcohol has a peculiar affinity, are injured, perhaps destroyed, and the processes which proceed from them blotted out.

THE NERVOUS SYSTEM

The nerves not only consist in large part of fatty substances, but these substances insulate them and protect the communication system of the body. They also constitute the "fuses" which connect the sensory nervous system; those nerves which perceive, which prompt action—and thus the entire system of controls is disorganized and injured. Dr. Harold C. Miller describes this effect of alcohol in a very striking way:

Alcohol produces most of its effects in and through the nervous system. This system is made of millions of tiny nerve-cells and fibers. Chemically these contain relatively large amounts of fatlike substances known as lipoids. The function of these lipoids seems to be very much the same as the insulation in an electrical system. Alcohol, like some other narcotics such as ether and chloroform, is a fat-solvent. When taken into the body, the fat-dissolving narcotics act very similarly in that they make this insulating material more permeable and thus produce a sort of short-circuiting of the nervous system.

Now in these days, when all living tends to become more and more electrified, we know what short-circuits are. You have been driving down a crowded

street and have been very much embarrassed by an automobile-horn which decided of its own accord to blow and blow; or you have been hailed by a traffic-policeman and informed that your lights were out, and upon examination you find that the battery has been drained by a short, or a fuse has "blown." The car suddenly decides that it doesn't care to run any more. Very much the same thing happens when a man takes alcohol into his system, and suffers partial and specific paralysis of his brain and nervous system. We are all familiar with the man who is ordinarily modest and well-behaved but who, when he has a drink or so, immediately becomes boastful. He is suffering from a short-circuit, and his horn is blowing of its own volition. Pretty soon his lights will go out, and finally his engine will stop!

THE LOWER AND THE HIGHER CONTROLS

The control "set-up" of man is upon two levels—a higher and a lower—and each has a direct relationship to the structure of the control system. We are all familiar with automatic reflexes. Place your finger upon a hot stove and it is not necessary for you to think the matter over and decide that such behavior is unwise; you will jerk your finger away as soon as the lower control system of the brain realizes that it is being burned. The same thing happens when you are driving a car and a child darts into the road. Fast reflexes more than anything else make the great athlete. The snake-hipped broken-field runner on the football-field seldom uses his powers of discrimination and judgment in proceeding from the scrimmage-line to the goal. His change of pace, his quick selection of openings, his straight-arming are largely automatic. These are gifts handed down to us from primitive man, who found himself half-way up a tree before the roar of the saber-toothed tiger had ceased to echo, and who, falling from one limb, automatically seized another on the way to the ground.

But there is a higher control system which in large part determines our behavior, adapting conduct to circumstances of environment—an environment which has changed immeasurably since the days of primitive man. This higher control system makes use of the faculties of judgment and discrimination. It obeys the laws of social welfare. These controls have their seat in the most sensitive parts of the human brain and nervous system, the complex central nerve cells,

¹ A series of articles made available through the Department of Adult Work of the International Council of Religious Education.

the gray cortex, because they are the products of a refining process of developing civilization. They are the least stable, the most delicately poised controls, and the tissues from which they proceed are the most easily injured and disturbed in function of all organic tissues. The universal scientific realization of this fact is well-expressed in the following paragraph from *Alcohol: Its Action on the Human Organism*.²

Alcohol successively weakens and suspends the hierarchy of functions of the brain, and therefore of the mind, in the order from above downward; that is to say, in the inverse order of their development in the individual and in the race. For the emotional dispositions or capacities are a very ancient racial endowment and have their physiological seats in the basal ganglia, the lowest levels of the great brain, the part which alone is represented in the brains of the lower vertebrates. The higher intellectual faculties, on the other hand, are the latest acquired and are connected with the anatomically highest and last-developed parts of the brain. Intermediate between these come, in the order of development, the sensory and skilled motor functions (and their nerve-centers).

WHEN THE HIGH CONTROLS ARE SHORT-CIRCUITED

Doctor Miller expresses the effect of alcohol upon the higher control system in an illuminating way. He says:

The effects of alcohol begin at the top and work down. If you drop your watch and it stops running, you look for the trouble with the delicate balance-wheel and hairspring. A fire in a forest will kill the younger trees before the older ones. In like manner, alcohol in a brain deadens first the finer sensibilities, the more recently acquired attainments of culture and civilization. When alcohol goes into a man judgment and self-control go out. Sturdier and more primitive instincts and passions rise in that man to rule him so that he slides rapidly down the scale of civilization. The high circuits which make of him a man in the modern sense have been cut out. This man is a dangerous man, as the caveman was dangerous. And for very much the same reason in that he does not know enough not to be dangerous. The disordered tumult within him gives him a feeling of bravado and freedom from all restraint. But he is not being stimulated, he is being disorganized. He does not care. It is more fun to be hilarious than sensible. And if he continues to drink, as he probably will if he can get it, one after another of the layers of his nervous system are short-circuited until he can neither move nor know at all. He is dead drunk and unable to drink more. But if the process should continue the function of breathing and heartbeat will be next to go. He has been completely and permanently short-circuited. The increase in commotion when a teacher steps out should not be misinterpreted as an increase in the work of the school. But if it were not for this false sense of stimulation men would not drink alcohol.

"THE DRUNKARD'S PROGRESS"

Let us examine some of the steps by which alcohol accomplishes its work:

² A report of the Alcohol Investigation Committee, an official body appointed by the British Government. It may be had from His Majesty's Stationery Office, London, England.

The power of intellectual discrimination is blunted. This is the latest-developed of the intellectual functions and consequently first suffers. The man who has had two or three cocktails, sometimes only one, becomes a different man, a less discriminating and considerate man. He laughs at jokes which ordinarily would leave him unmoved; he says silly things and thinks he is being wise and witty. Ordinarily well-mannered, he is now rude to others and contemptuous of any rights except his own. He has a poor sense of the passage of time; he forgets his obligations; he becomes argumentative and quarrelsome.

As the effect of the alcohol becomes more marked he becomes inaccurate in the use of his hands; all of his senses are perceptibly impaired. His words are slurred; his display of primitive emotions becomes more annoying to his company at every moment; he is easily angered; he is first boisterous, then "blue." Laughter and tears alternate. Finally he is insensible. When he recovers consciousness there is the terrible period of reaction.

BOTH CONTROLS MAKE USE OF THE SENSES

Both the higher and lower control systems communicate with the outside world through the senses by which we see, hear, feel, smell and taste, and these senses by the efficiency of their functioning, or lack of it, indicate clearly the condition of the brain and nervous system. The functioning of all of them is impaired by alcohol—even in small quantities—and it is particularly important for thinking people to realize the truth of this because of the fact that alcohol, which as the Bible says is a "mockery," creates a "feeling" of increased nervous and muscular efficiency, of improved sensory perception. The nutrition laboratory of the Carnegie Institute at Washington, in Publications 333 and 266, has established the truth of this matter beyond controversy. These voluminous reports are based upon the work of Dr. Walter R. Miles, who approached the matter from the purely objective scientific view-point.

THE MILES INVESTIGATIONS

He studied the effect of relatively small quantities of alcohol upon the automatic reflexes of subjects, and upon their powers of memory and discrimination. He tested speed and accuracy, acuity of all the senses, and these experiments had a direct relation to the problems of every-day living. It is difficult to get a general interpretation, in a few words, of experimentation so comprehensive and exact, but it may be said that Professor Miles found that the drinking of a quantity of alcohol not greater than that contained in a pint and three-quarters of 2.75 per cent. beer seriously affected the sensory, muscular and intellectual efficiency.

SOME INTERESTING EXPERIMENTS

The Scientific Temperance Federation summarizes some of the experiments in Europe which are less technical than those of Professor Miles, but which perhaps for that very reason are particularly interesting.

One such test took place in Germany.³ It was a long-distance walking match, covering a distance of sixty-two miles, with prizes awarded to the first ten men covering the distance. Eighty-one men entered the match, and of these only twenty-four were abstainers. The first four men to cross the line were abstainers, and of the ten prize-winners six never drank and two of the other four had abstained while in training. Now note this: Only two of the twenty-four abstainers fell out by the way, but more than half of the non-abstainers failed to reach the finish-line.

Professor Durig,⁴ interested in mountain-climbing, conducted a series of experiments to determine the effect of alcohol upon his own endurance. In each test he climbed to the summit of Mount Bilkencrat, in the Alps, a mountain eight thousand feet high, making careful records of his own weight and the weight of his pack, and carrying instruments to measure his bodily energy and the elapsed time. On certain days before undertaking the ascent he drank the alcohol equivalent of two or two and one-third glasses of beer, and on these days he found to his own surprise that he had required a fifteen per cent. greater expenditure of energy to reach the summit in 21.7 per cent. longer time.

Now as to the effect of alcohol upon precision. In Sweden a test in marksmanship made use of a group of soldiers, three corporals and three privates. The tests were divided into three series, each lasting several days.

During the first and third series the marksmen were entirely abstinent, but for the second series they were given about two-thirds of a glass of brandy about half an hour before firingtime and an equal amount of alcohol in punch on the evening before.

On the days when they used alcohol the men hit the target on an average of only three times out of thirty shots, quick fire, while on the two series of abstinent days the average was twenty-three and twenty-six hits out of thirty shots. *Important:* The soldiers thought they were firing better on the days when they had alcohol!

Now, leaving the field of sport, consider the experience of four typesetters in a printing-office in Heidelberg, Germany. Their tests were carried on for an hour a day for four consecutive days. On the alcohol days they consumed about three-fourths of a

tumbler of eighteen per cent. wine. The amount of their work was decreased by the alcohol nine per cent. on the average. In a typewriting test conducted to show the effect of alcohol upon quality of work, it was found that the average number of errors was increased from fourteen per cent. (on the abstinence days) to thirty-one per cent. when alcohol was taken. This is striking and significant.

Other European experiments upon thousands of school-children showed that alcohol in very moderate quantities decreased the ability to memorize. An investigation covering five hundred and eighty-eight pupils in Vienna showed that abstaining children averaged very much higher in their marks; but of course these results may have been affected by the fact that the abstaining children in all probability came from homes where the background was especially good.

These experiments are almost innumerable in the records and are varied in character. Always they show the same thing. A man is asked to press an electric button as soon as he sees a small flash, and the intervening time is recorded. One bottle of beer, or one cocktail, affects the length of time required for him to respond to the stimulus. And yet he invariably thinks that he is acting more quickly and with greater accuracy.

DRINK IN EVERY-DAY AFFAIRS

Now what does all this indicate as to the value of drink in every-day life? It not only has significance in the determination of our own personal attitude, it has significance in the determination of a social and political attitude, because you are directly affected in your safety and welfare not only by the drink which you consume yourself, but by the drink which is consumed by utter strangers. There is of course the matter of highway safety, a point which is receiving a great deal of attention just now, when the country is appalled by a motor-death rate of thirty-six thousand annually. Dr. George D. Haggard, an American physician writing in 1933, said:

The most dangerous of all drivers is the drinking driver who is not drunk. Few men can speak with greater authority in the field of highway traffic than Robbins B. Stoeckel, lawyer, automotive engineer, traffic administrator and highway commissioner of the State of Connecticut. Out of long experience and comprehensive study he says: "The really dangerous driver is the man who has had one or two drinks only. . . On the highways the moderate drinker is more dangerous than the immoderate."

Perhaps the most valuable work that has been done in connection with the investigation of automobile accidents is to the credit of Dr. Herman A. Heise, who tested the ability of persons to drive a car after they had taken one and two-thirds ounces of alcohol. He reported the results in the *Journal of the American*

³ Reported in *Die Enthaltamkeit*, July, 1908.

⁴ *Die Alkoholfraße*, 1911.

Medical Association for September 8, 1934. Doctor Heise says:

With no exceptions these persons were able to pass creditably the ordinary tests used to determine drunkenness and were able to perform adequately the routine actions used in driving. However, there was a definite variation from the normal in actions that had not become a habit, such as avoidance of obstacles placed in the road, backing a car, which was poorly and inaccurately accomplished, and the substitution of an unusual action for one that was normally used (such as using the hand-brake rather than the foot-pedal). All subjects admitted disorientation and depression or exhilaration. Reaction times were somewhat increased (longer) and all subjects displayed a lack of appreciation of changes in judgment and motor control.

We need to exercise the greatest caution in this matter, as the profit interests of vast organizations are involved in misleading the people as to the effect of drinking upon prevalence of automobile accidents. A comparatively small per cent. (less than four per cent.) of the drivers who are brought into court because of serious accidents are charged with drunkenness. Many of them who are actually drunk at the time of the accidents are charged only with reckless driving by the traffic-officer because of the severe penalties which are being fixed by practically all states and municipalities for the punishment of those convicted of drunken driving. The majority of drivers, however, whose accidents are primarily due to the use of alcohol, are to be included in Doctor Haggard's group of "dangerous undrunken drivers." Doctor Miles estimates that alcohol is a factor in from seven to ten per cent. of the accidents on the highways. Doctor Heise analyzed one hundred and nineteen automobile accidents involving injury or death to two hundred and sixteen persons at Uniontown, Pa. The survey revealed the astonishing fact that about sixty per cent. of the accidents and seventy-five per cent. of the injuries or deaths involved alcohol. It is quite possible that alcohol is the contributing factor in more than half of all of the accidents which occur on the highways. Certainly the percentage of alcohol accidents has greatly increased since repeal of prohibition. The National Safety Council in an investigation covering nine months of 1933 and nine months of 1934 and involving a population of sixty millions found that the number of drinking drivers involved in fatal accidents had increased twenty-nine per cent. and the number of drinking pedestrians involved in such accidents had increased fifty-three per cent. in the repeal period.

ALCOHOL IS A NARCOTIC, NOT A STIMULANT

To understand the effect of alcohol in the body it is necessary to remember that it is not a stimulant, but a narcotic. It is popularly supposed to be a stimulant, but it has no such classification in the medical and

scientific world. Its apparent stimulant effect is due to its narcotic action upon the controls. It does not increase power of function; it creates an illusion of an increased functioning power.

COMMON MISCONCEPTIONS

The effect of alcohol in the body is determined in part by the size of the individual consuming it, by his muscular and nervous condition, by the presence or absence of food in the stomach; but while its action may be modified by these conditions, it is always the same in character. Many young people are led by advertising to believe that alcohol is a readily available food, or at least that the common alcoholic beverages are foods; but this is not true. Alcohol is not oxidized, or "burned up," in the body, but it does not give energy nor can it be stored as a reserve. Vinegar is a food in the same sense as alcohol, but it is not a practicable, useful food. When you read, therefore, that "a cocktail contains as many calories as an egg," do not be misled. Calories do not of themselves indicate food value. Beer contains approximately four per cent. of available food, and if one were to consume about seventy pints a day one would secure about the amount of protein needed, together with a vast amount of water and nearly four pints of pure poison. Beer affects only the feelings; it has no real tonic value.

Nor is the household use of alcoholic beverages for medicinal purposes justified. It is dangerous in case of shock. Its use after snakebite has killed more people than snake-venom. It is exceedingly dangerous to use it in preparation for exposure, because it dilates the blood-vessels, rushing the blood to the surface where it is rapidly chilled. It does not facilitate recovery from serious fatigue, although it will modify the feeling of fatigue. It is simply murderous to use it in cases of pneumonia; and it seriously retards recovery from tuberculosis.⁵

As a refrigerant, a rub, it is useful, and in a seventy per cent. solution it is a common germicide.

QUESTIONS

What is the most significant injury done to the individual by alcohol?

- (a) To the digestion.
- (b) To the disease-resisting provisions of the blood.
- (c) To the brain structure.
- (d) To the nerve structure.

In your observation does alcohol affect all individuals alike? Have you seen it make men:

- (a) Hilarious?
- (b) Abusive?
- (c) Dangerous?
- (d) Inconsiderate and disgusting?

⁵ These statements simply report the accepted majority opinion of medical men, as recorded in authoritative publications. Contrary opinion is exceptional.

If you have observed these results, do you consider them stages of intoxication or varying effects on individuals? What is the extent of the individual's responsibility:

- (a) If he becomes angry and is guilty of murder while drunk?
- (b) If he injures anyone with his motor-car while under the influence of alcohol?

Is his responsibility greater or less, or unaltered by his intoxication? Is it wise to take alcohol:

- (a) If during a tennis-match one becomes very exhausted?
- (b) If it is necessary to go out into a severe storm?
- (c) At a football game when it is wet and cold?

Early Birds

By Annie Rachel Hunter, Washington, D. C.

The copy-book maxim of our childhood days is still worth considering. Teachers who are "early birds" at the church school may catch some desirable prizes for their pains.

Coming early helps in the class program. If you have an outline to put on the blackboard, that had better be done before the school begins, unless it is to be made in the class period with the assistance of the pupils. Of course, important assignments are given out a week or two ahead, but there may be things to be read in class incidentally, and they can be attended to before the class starts, if the teacher comes early.

The teacher who arrives early often finds some pupils already there. Here are golden opportunities for sociability, which may be a blessing alike to teacher and pupils. You may get that bit of privacy which you need to talk to some member of your class who is almost ready to make a decision for Christ. There is opportunity to talk of matters promoting the interests of the class and the school and the church. When several teachers arrive early they may enjoy and be benefited by conversation with each other. Those who rush in exactly on time, or some minutes late, miss all of this.

The "early birds" avoid hurry, worry and flurry, and gain quietness and assurance in entering upon their class program. The state of mind of the teacher is reflected in the attitude of the class toward the teacher and toward the school program. If the teacher thinks that the school is so important that an early arrival is justified, the class will show increased respect for this work. Public school teachers are required to arrive some time before the classes come together. Is not the work of the Sunday school teacher just as important, even if it does not take up so much of one's time, and even if one is not paid in money?

An early arrival, instead of being just on time, means that you are interested in doing not only what is actually required of you, but something more. It is

like going the "second mile." It may seem to you now that it is all you can do to get there on time. You may feel excusable for being a few minutes late, perhaps because you come from a distance. But if you will make the extra effort to be an "early bird" you will find that it pays in the prizes and blessings it brings to you and to others.

The Serving Legion of the Red Cross

The Red Cross idea was born on the battlefields of Europe three-quarters of a century ago when Henri Dunant, a young Swiss, appalled by the awful suffering of the uncared-for wounded, envisioned a world-wide organization of mercy. Later, in America, under the leadership of Clara Barton, the Red Cross began aiding the victims of disasters. In the spring of 1936 the American Red Cross gave food, shelter, clothing, medical care and otherwise assisted more



than one hundred and forty-five thousand families who suffered in the Eastern floods and tornadoes. In addition to responding to one hundred and thirty-eight different disaster calls the past year, the Red Cross sponsors programs of public-health nursing, instruction in first-aid and water life-saving, the establishment of highway emergency first-aid stations, instruction in home care of the sick and the transcribing of books into Braille for the blind. In carrying on these services the Red Cross is dependent upon the support of the millions of Americans who enrol each year as members during the annual Roll Call, held from Armistice Day to Thanksgiving. While the Red Cross is a broadly humanitarian, rather than a distinctively Christian church organization, its largest support comes from the churches; and it is again appealing to them.

The Minister and Story-Telling

By BERNICE H. ROBBINS, Westboro, Mass.

In summer conferences and teacher-training schools an instructor in story-telling is frequently approached by ministers seeking story source material. Volumes of so-called stories for ministers' use frequently prove to be merely children's sermons, or else sermon illustrations. Since tastes differ, it seems advisable for every story-teller to compile his own collection of stories. This applies as much to ministers as to those whose story-telling field lies outside the preaching service. We offer the following suggestions for the minister on the choice of stories and preparation for story-telling.

1. *Classify stories if you would have them readily accessible for use.* Stories to fit a particular need, or for a seasonal or special interest situation, can thus be chosen with more discrimination.

In general, classify stories according to the season, to the months of the year, and days. In January, when the snow is drifting and the wind blowing a gale, a story with setting in the north country, or in the Swiss Alps, will be more effective than one in which a garden is in full bloom, with sunshine flooding everything. For Arbor and Bird Day there is no more appropriate story than "The Little Boy Who Hated Trees," which may be adapted to appeal to junior boys as much as to primaries, for whom it was written (*Happy Holidays*, Wickes). Stories of persons and places in the public eye have special interest. When Doctor Grenfell lectures on his challenging work among the Labrador fishermen the story of "Jimmie Standby" has great appeal for young and old. This story appeared several years ago in a worship program prepared by the Religious Education Department of the Brooklyn Federation of Churches for use in week-day schools of religion. There is heightened interest in a story which is related to a current event of great importance. During the progress of an aerial flight between San Francisco and Hawaii we saw a congregation listen with rapt attention to the story of "The Surprise Package," found in Hulda Niebuhr's *Greatness Passing*.

Stories that cannot be classified as seasonal, special days, or as pertaining to famous persons, places and events may be grouped as follows: 1. Primary. 2. Junior. 3. High School and Young People. 4. Adult.

2. *Be sure that what you select is really a story, and not an anecdote.* A story has a hero, an action, a plot and a solution. According to this standard of measurement many ministers are not telling stories at

all. It takes time and effort to select and prepare real stories, but with the wealth of material available and the very evident pleasure and profit with which the effort is rewarded, it is a matter of wonder that more ministers do not practise the art of story-telling in the morning worship service.

3. *Choose a story because it appeals to you, and not because someone recommends it or tells it well.* The minister, like any other story-teller, must first lose himself in the enjoyment of a story, and find it a message for himself, before he can hope to make it carry a message to his hearers.

4. *Do not be confined to Bible or strictly religious stories.* Young children, especially, learn some of life's best lessons through the medium of the story centering around their every-day experiences. In "Mary Catherine's Dollar," by Elsie M. Hubachek, in *John Martin's Book*, 1925, a little girl goes out to spend the pennies she has saved for doll-furniture. She returns home bearing a gift for father, one for mother, one for baby brother, and has shared something with a little child whom she sees looking longingly into the store-window. Primary children enter with keen appreciation into this little girl's experience of sharing, and have a real understanding of the happiness that comes from thinking of others.

5. *Be sure that you really tell a story, and do not preach a sermon.* An acquaintance of mine once called my attention to a volume of stories written by a minister for ministers. She was sure the book was valuable, for every story in it had a moral at the end. The expository and moralizing habits are so deeply ingrained in a minister's make-up that it is with difficulty that he can free himself from sermonizing in telling stories. Who has not heard preachers spoil perfectly good stories by stopping in the middle to explain something, or by tacking a moral to the end of it—in spite of many warnings against this besetting sin?

6. *Aim to reach the various age-levels of your congregation, at one time or another.* It does not seem wise for the average minister to tell stories for children below the primary age-level. Stories for very young children—who are obviously in the minority in the morning service—call for gestures, mimicry and repetition, which are not natural and easy to the average minister, and may even be ridiculous, especially if he is a large man.

Ministers frequently reclothe stories for primaries and juniors in adult language in order to capture the

attention of adults. This is unnecessary. Not only will the adults enjoy the story as it is, but they will find its meaning enriched because of their grown-up background and experience. Many stories written primarily for children and junior boys and girls have a strong appeal for adults. Raymond Alden's "Search for the Beautiful" in *Why the Chimes Rang*, is one of these. This story, by the way, makes an excellent Mothers' Day story. Instead of the angel stepping out of the stained-glass window, have the old minister talk with Karl, and it is thus full of meaning for adults. And by the same token, many stories written for adults are enjoyed quite as much by children, especially if there is a child among the story's characters.

There is a definite place for the story in the morning worship service. In the fields of racial understanding and world brotherhood, for example, the minister may become an interpreter of those spiritual qualities that make the whole world kin. When the voices of the war lords are being heard around the world the preacher may, through the medium of the story, help to break down the barriers which stand in the way of world peace. The extra time and effort involved in bringing worth-while stories before the morning congregation will be amply justified.

The Use of Contrasted Statements in Class Discussion

There is nothing so challenging to group thought as the presentation of a problem or question from two totally different points of view. Suppose you open your meeting for discussion by saying: "Here is a statement: 'World peace and world brotherhood can be promoted more quickly by Christian fellowship of youth around the world than by the League of Nations or World Court,' and there is another statement: 'The World Court and the League of Nations are the only sure means for bringing world peace and world brotherhood.' How may we regard these two statements?" Great care needs to be taken not to introduce contradictory principles in such a way that there may be suggested a decision or choice in favor of a lower rather than a high standard of thought or conduct. While contradictory opinions may exist within the discussion group, it is not wholesome to precipitate two divergent ideas which cannot be harmonized or brought to some constructive resolution in group thinking.—C. R. and L. A. Athearn, in *"The Church School Journal."*

PEOPLE are all the time saying "my church." If it is your church, then you should do your share in supporting it. You should no more expect a lot of other people to pay for you than you would allow them to finance your home.

RECENT BOOKS

Order All Books from The American Baptist Publication Society

OUT OF AFRICA. By Emory Ross. Friendship Press. 1936. 216 pages. Price, cloth, \$1.00; paper, 60 cents.

This book takes its title from an old Greek proverb, "Out of Africa ever something new." Africa remains the greatest exploitable area of the world, therefore the possible occasion for future wars. Governments, industry, and religion are producing the changes. In an unusual sense a whole people seeks a way, a guide, and a life, now and everlastingly. The author, the Rev. Emory Ross, has had a lifelong connection with missions among the African peoples.

CONSIDER AFRICA. By Basil Mathews. Friendship Press. 1936. 181 pages. Price, cloth, \$1.00; paper, 60 cents.

Doctor Mathews discusses African tribal life, then shows with relentless clarity how it is being destroyed by the disruptive influences of Western industrialism, and how impossible it is for Western peoples to escape the moral tethers that bind them to the African. With a wealth of concrete illustrations he describes the part Christian education and the church are playing in the reintegration which is the continent's only hope of the future. As Africa is to be taken up in the Missionary Reading Course for 1936-1937, both of these books will be of timely value to those interested.

SINGING ON THE ROAD. By Margaret E. Sangster. Round Table Press, Inc. 92 pages. Price, \$1.00.

Miss Sangster is known to a large number of readers as a skilful Christian poet. In this volume she brings good cheer, in both prose and poetry, to our every-day life.

CHRIST IN THE GREAT FOREST. By Felix Faure. Translated from the French by Roy Temple House. Friendship Press. 1936. 181 pages. Price, cloth, \$1.00; paper, 60 cents.

M. Faure is a veteran lay missionary of the Paris Evangelical Missionary Society in French Equatorial Africa, and the founder of a remarkable center of agricultural education at Samkita, on the Ogowé River, in Gabon. As teacher, agriculturist and evangelist he has established a closer contact than any other missionary with the primitive population of that part of equatorial Africa. He tells how in the depths of the Great Forest dwell fear and superstition. Life is governed by the taboos of an ancient tribal system, and the power of the medicine-man and his fetishes is felt in every phase of existence. But into the darkness of the forest is coming the light of the Christian

message. Native evangelists are carrying the word of God to the most remote regions, and the new tribe of the followers of Jesus is taking its place among the tribes of Africa.

THE GOSPEL ACCORDING TO SAINT LUKE. Edited by H. K. Luce, B. D. Cambridge University Press. 1936. (Cambridge Bible for Schools and Colleges.) 273 pages. Price, \$1.50.

While there has been no dearth of theological works in recent years, the number of new commentaries has not been large. On picking up this new volume on Luke one is interested to see what use has been made of Form-Criticism, now much talked about in England and Germany. The author takes advantage of it in many ways, but he recognizes its limitations and carefully avoids its more extreme positions. Many readers will take exception to his treatment of the nativity stories. He speaks of them as "the imaginative poetry of devotion rather than the sober prose of history." But the book as a whole shows thorough scholarship, and can be studied with profit.

WATCH YOURSELF GO BY. By Edward Kuhlmann. The Book Concern, Columbus, Ohio. 1936. 174 pages. Price, \$1.00.

These fifty-six essays help the reader—whether an adult or a young person—to see himself as others see him; but they do it in a way that is so original, so kindly, and frequently so humorous that no reader can take offense. The reading is easy, enjoyable; the result of the reading is likely to be a nobler character.

MERRITT LEADS THE NINE. By Ralph H. Barbour. D. Appleton-Century Company. 1936. 256 pages. Illustrated. Price, \$2.00.

An exciting baseball story, told with Mr. Barbour's usual skill. A spoiled, selfish boy tries through his father's influence to get the place he wants on the team. There is rivalry between two high schools, and a mystery which is satisfactorily solved before the story ends.

WHISTLER'S VAN. By Idwal Jones. 1936. Viking Press. 235 pages. Price, \$2.00.

Gwilym, a Welsh boy, feels the call of the outdoors and goes off with a gipsy caravan over the moors of Wales in search of his grandfather. Sleeping under the stars, sharing the life of these strange people, and listening to their stories and legends, the boy learns a great deal about gipsy customs and folk-lore. Many interesting things happen before he and his grandfather are safe at home again. A book for older boys and girls and for all who love to follow the trail of outdoor adventure.

HUMOR, OLD AND NEW

INDIGNANT CALLER. "What do you mean by saying in the paper that I looked quite nutty as I stood on the platform?"

REPORTER. "Nutty? My dear sir, I am very sorry I wrote 'natty.'"

LITTLE SISTER. "Bobbie, quick—I've dropped my tart under the table. See that Rover doesn't eat it."

BOBBIE. "Don't worry—I have my foot on it."

"BOB complimented me on my complexion last night."

"Sort of a powder-puff, eh?"

WHAT is that which was born without a soul, lived and got a soul, but died without a soul?

The whale that swallowed Jonah.

MILLIONAIRE (speaking to body of students). "All my success, all my tremendous financial prestige, I owe to one thing alone—pluck, pluck, pluck!"

STUDENT. "But how are we to find the right people to pluck?"

"DOROTHY, attending the Episcopal church for the first time, was surprised to see the people about her kneel suddenly. She asked her mother why they knelt, and was told:

"Hush! They are going to say their prayers."

"What!" she inquired, "With all their clothes on?"

"AND how do you like our city?" said the Continental landlord to his American visitor.

"I hate it," was the reply. "It's as hot as the nether regions, and just as uncomfortable."

"Ah!" said the landlord admiringly. "Is there anywhere you Americans have not been?"

"It is the duty of everyone to make at least one person happy during the week," said a Sunday school teacher. "Have you done so, Freddy?"

"Yes," said Freddy promptly.

"That's nice. Now tell us what you did?"

"I went to see my aunt, and she was happy when I went home."

Lesson Topics for December

December 6. PAUL'S PARTING COUNSELS. 1 Tim. 6; 2 Tim. 4; Titus 2.

December 13. JOHN'S VISION ON PATMOS. Rev. 1:1 to 3:22.

December 20. THE SUPREME GIFT OF LOVE (Christmas Lesson). 1 John 4:7-19.

December 27. REVIEW: THE SPREAD OF CHRISTIANITY IN SOUTHERN EUROPE. Heb. 2:1-4; 11:32 to 12:2.

INTERNATIONAL SUNDAY SCHOOL LESSONS IMPROVED UNIFORM SERIES

FOURTH QUARTER, 1936: THE SPREAD OF CHRISTIANITY

(Second Half of a Six-Months' Course—Studies in The Acts, The Epistles, and The Revelation)

AIM. To lead the student to an understanding of New Testament Christianity, and to beget in him the desire and purpose to live the Christian life and to win others to faith in the Lord Jesus

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1934, by the International Council of Religious Education and are used by permission

LESSON V. NOVEMBER 1. LAW, LOVE, AND TEMPERANCE

Romans 13: 1-14

GENERAL THEME: LAW, LOVE, AND TEMPERANCE

[This lesson written by JOHN W. ELLIOTT, D.D., Secretary of Christian Education]

Devotional Reading for the Opening Service: Romans 14: 13-21

KEY VERSE: It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.—Rom. 14: 21

1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

it involves, also, the application of these truths to every-day life. Peter calls attention to a few of them in this passage.

Saturday. Warning Against Danger. Isa. 28: 1-3. Many are unable to see dangers ahead. Few are blessed with a vision that reveals the outcome of certain conditions. Those who do see and understand, and then boldly warn the rest, are never popular with their own generation. The second and third generations are able to appreciate the prophets of the former days.

Sunday. Causing No One to Stumble. Rom. 14: 13-21. Every person has influence with others. No person can escape the responsibility of his conduct as it influences the conduct of others. Many will be led to certain attitudes and deeds by the attitudes and deeds of some others. The real Christian must think of the influence of his conduct upon others as well as upon himself.

At the Threshold of the Lesson

Law is limited in its power. There are several kinds of laws. Some of them are statements of the way nature works. Others are rules made and adopted by responsible bodies to govern the conduct of the members of any group. There are still other kinds, but let us consider the two in this lesson.

The first mentioned might be illustrated by the way alcohol affects the human body when it is used as a beverage. The second might be illustrated by the various attempts made by man to control the distribution and use of liquor. The second set of laws may be changed often. The first set, the effects of alcoholic beverage upon the human system, remains fixed. It is obvious to all that man-made laws have been inadequate to control the liquor habits of man.

Temperance should be the characteristic of every life. Now temperance is sometimes defined as the habitual moderation in all matters of appetite, and total abstinence from intoxicants. This last is

A Bible Message for Every Day

Monday. Respecting Law. Rom. 13: 1-14. There are rules and regulations in every realm of life. There are those who keep these rules through fear of punishment. There are those who break them through lack of appreciation of the meaning of life. Paul gives a genuine foundation for law observance.

Tuesday. Controlling Appetite. Dan. 1: 8-13. It is no little thing to go against the will of the king of the country. But Daniel did just that, and asked for a diet contrary to the king's orders. The majority of our nation declared a few years ago that it is all right to drink liquor. Need we obey?

Wednesday. Training for Efficiency.

1 Cor. 9: 24-27. Athletes pay careful attention to diet and to rest. They have to do this to keep in good condition for the contests. Modern life has become a keen contest for all. Should not every person study his habits and cease everything that would lower efficiency?

Thursday. Maintaining Good Morals. Gal. 5: 13-26. The two lists in this passage seem to belong to different worlds. No sane person would start out to attain unto the first; but the sins that lead to such are so attractive at the beginning that many are caught in the meshes before they realize the situations. Beware!

Friday. Seeking the Common Welfare. 1 Peter 3: 8-12. The Christian religion is much more than intellectual assent to certain great truths revealed in the Bible;

a point not always recognized by many earnest and conscientious people. But a true definition of temperance cannot leave out that phase. Moderation in all things, and total abstinence from all harmful things, might well be a working definition of temperance. It is again obvious that such a condition cannot be obtained solely through legislation. This is a universal experience.

Love is the supreme power in the world. It is the yearning or the outgoing of the soul toward God as the Father of all and toward others as of equal value in the sight of God as the individual loving. This strong affection is the most creative force in the world, and the most protective for the lover and the loved. What law has failed to do love has done easily. Law is an aid, and many a person has been helped in the battle against evil by laws that made evil-doing difficult.

The Lesson Before Us

I. LAW ALONE IS INADEQUATE

Nobody could know this any better than Paul. He had been brought up under the most rigid application of the laws of Moses to every realm of life. He had been taught to observe all the laws and to encourage others to do the same. Yet he knew that there was something lacking in his own life. This need was not met until he came into a saving knowledge of Jesus Christ. It was then that he turned from law to grace, from rules to inner attitudes that determined the quality of his daily conduct instead of the nature of his deeds alone.

The American people have learned by various experiences that law alone cannot solve the liquor problem that has perplexed the land for more than three centuries. The nation has tried many kinds of laws. The first had to do with drunkenness among certain classes and the sale of liquor to the Indians. Then came laws concerning the type of men who could conduct the business—so far as financial resources were concerned. Later came rules concerning the hours of sale, the age of the purchaser, and the degree of intoxication of the would-be buyer.

Later the local-option plan, by which a township, village, or county could determine by popular vote whether alcoholic liquors might be sold within its limits or not. Then we had state-wide prohibition, that outlawed the sale of strong drink within the borders of a state. These experiments led finally to the "noble experiment" of nation-wide prohibition, written into the basic law of the land.

What were the results of all these legal experiments? Many. Some of them were very desirable, and others were anything but desirable. So questionable in the minds of many were the results of national prohibition that it was comparatively easy for those eager to restore the trade in liquor to remove from the Constitution the Eighteenth Amendment. This was the first time in the history

of the nation that an amendment had been removed. These attempts at legislation have revealed the fact that laws and laws alone cannot control great evils that are stumbling-blocks to many of "the brethren"—and others who never made any profession of religion.

II. TEMPERANCE IS STILL MUCH NEEDED

The repeal of the national prohibition laws has not solved the question of the liquor traffic. It has brought into being new systems by which liquor may be easily secured. There are probably three places of sale for each one which existed before national prohibition went into effect.

The ease of purchase is not the most unfavorable phase of repeal. The fact that the majority of our nation has voted for the establishment of a legalized liquor traffic, has removed from drinking the stigma of outlawry. Anyone who used strong drink during the prohibition era was not only subjecting himself to the evils of alcohol, but was also running contrary to the expressed will of the majority of our nation. Now that the majority has ruled that liquor can be legally sold there is no longer a legal stigma upon the traffic.

The social usage of strong drink has greatly increased since repeal. This is particularly true among women. In the old days of the saloon very few self-respecting women would frequent such places. Now that the sale of liquor is not limited to saloons, women and many men who formerly would not patronize a saloon are taking alcoholic beverage with their meals, on trains, in respectable hotels, as well as in the more questionable places. Social affairs are featured by strong drink in many sections. All of these changes have made for increased drinking, and tend to build up a new generation of drinkers.

Commercial advertising has been a tremendous factor in the increased use of alcoholic beverages. Magazines, daily papers, bill-boards, radio and motion-pictures are all used to advocate the use of certain brands of beer, wine and whiskies. The manufacturer would insist that he is not urging people to drink, but is urging those who are drinking to use his particular brand. The total effect of his efforts, however, is to encourage the non-drinker to start the use of alcoholic beverages.

The three factors mentioned above have been the chief forces in the establishment of the alcoholic habit. They are not the only forces, but they are the primary forces that have encouraged non-drinkers to begin the use of alcoholic beverages, and to encourage occasional drinkers to consume more of the stuff. The fact that all alcoholic beverages tend to establish habits explains the decided increase in the consumption of strong drink.

Whether a man begins because the sale of alcoholic beverages is legal or because it is the socially right thing to do or

because he is attracted by some powerful advertising, he is subjecting himself to habit-forming narcotic drug which makes demands upon his system too great for him to control. Therefore repeal has not brought an increase of temperance, but rather has promoted intemperance in the loosest definition of the term. If one accepts the definition of moderation in all things and abstinence from all harmful things, then repeal has wrought havoc with temperance.

III. LOVE IS THE SUPREME POWER

The experiences of the United States dealing with the liquor traffic have shown that neither stringent laws nor lax laws can by themselves solve the liquor problem. The more stringent laws produce many desirable results, but did not completely solve the liquor problem. Such laws can be of great help to many, but the only adequate solution of the intemperance question is that love which is the strong yearning of the soul toward God as Father and toward others as of equal value in the sight of God. When one accepts this way of thinking he immediately attains an attitude toward the sanctity of personality which makes him follow those things which lift up and edify individuals and avoid those things which degrade and hinder individuality. This force when properly developed becomes the greatest factor for temperance in the life of an individual and for the promotion of the right kind of social conduct as far as others are concerned. There is no longer a question of intemperance in the life of the individual who truly recognizes himself as the son of God, and recognizes others as children of God, as precious in God's sight as he believes he himself is.

This attitude introduces the necessity of social control. Social control, however, must not be depended upon to do the entire work. If enough people would really take this Christian attitude toward the use of alcoholic beverages, and the results of the same upon human beings, the question of temperance would be almost solved.

Legal provision, social usages and high pressure advertising could not disturb men who really accepted the Jesus way of life. Probably there would always be some who would need the additional restraint. Love for God and for our fellow man is really the most powerful force for temperance.

Practical Questions for Class Discussion

- ¶ Does law make anyone good? If no, do specific laws aid a person in his fight against evil?
- ¶ What would happen if all laws were repealed? If certain laws are to be retained and others repealed, which should select the laws to be retained?
- ¶ What are the conditions in your own town concerning the sale and use of alcoholic beverages?

- ¶ Does your church covenant forbid its members from using and selling alcoholic beverages? If not, should it?
- ¶ Have you known users of strong drink to abandon the habit? Why did they?
- ¶ Do you really think it is anybody's business whether another person drinks or does not drink?
- ¶ What would you do to reduce intemperance in your community?

- ¶ Indicate what, in your opinion, were the important influences that (1) made Prohibition fail, and (2) led to Repeal.
- ¶ In fighting alcohol what should be the attitude of the church toward (1) local option, (2) high excise rates, (3) state liquor-stores?
- ¶ Outline a desirable program of temperance education for the church and church schools.

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman,¹ Columbus, Ohio

Bang! Crash! Just one week ago. On the highway. Franklin was twenty-six years, five months old. In the three years since he went out of my graduate classes in social administration he had risen high in his profession. Life was snuffed out in an instant. I attended the funeral. The pastor spoke wonderful words, based on letters that Franklin had written to father and mother—dear folks worthy of their noble son.

Said the pastor: "Once there stood in Athens a block of marble with the word 'Life' at the top. The young sculptor intended to carve his conception of life upon the stone. Occasionally he went to the spot and looked, and thought, and planned, and dreamed. His duties took him upon a dangerous sea-voyage, from which he never returned. What did the young artist intend to chisel on that slab of stone? What did life mean to that aspiring soul?"

Tenderly and skilfully he quoted from the remarkable letters written by "Patt," as we affectionately called the young man of intellect, faith and integrity. There were brought out his devotion to the lovely things of life, his passion for the beautiful, the true and the pure, and his determination to live with self-control and in poise, unswayed by the trifles that sometimes mar and bring ruin to purpose and accomplishment.

Men, the gist of this Scripture, chosen for International Temperance Sunday, is this: Obey the law, love your neighbor, keep spiritual things uppermost. My very dear friend Patt (and my eyes fill with tears as I write) exemplified temperance—poise, self-control, devotion to the worth-while. Can we not learn? Life's secret is a noble purpose wrought out of conflict and emotion, in harmony with our God. We worry too much about incidentals.

My wife grows a few roses—successfully. Our next-door neighbor loves flowers, too. "Why do you have such beautiful roses," he said to her a few days ago, "while I work hard on mine and get comparatively poor results?"

Replied my wife, "I give nature a chance, and do not fuss them to death." Christianity wants breathing space, air, freedom. Life is not a strait-jacket. Little rules and regulations cramp. Life revolves around a mighty passion for the true. If the current, the push, the faith, the motivation are right, success will emerge. It is easy to give too much attention to life's roses. Give the Spirit of God a chance.

But—how true it is, also, that too little attention to acts, deeds and words may set the mode of a life—almost unwittingly—away from God. "I'll try anything once" is one of the most vicious bits of dare-devil philosophy now prevailing among those who would sacrifice sanity for recklessness and good judgment for potential peril. The point I want to make is that righteous behavior ought to be a logical, natural and easy expression of a heart and mind set by faith on God; and on the other hand, that lax indulgences will insidiously and dangerously affect that faith. The power and sweep of a life dedicated to righteousness should carry us through.

In Mexico there grows the maguey-plant. For years it will appear to be dead. It gets along with neither moisture nor soil. It lives on air alone. But when a few drops of infrequent rain fall upon it, blooms come forth. Here is a parable in reverse gear. *Do not* treat your life as if it were a maguey-plant. Your righteous life needs—and needs continuously—the nourishment of air, moisture and soil. It is an art, ordered by a vital faith, to know how to orient social experiences to the beauties, demands and opportunities of a love for our Master. "Choose ye this day whom ye will serve" is both current and future. Its implications come, but do not go, with time.

If we are steeped in the bigness of life, life's little things, though bothersome, will not overcome us. Should not faith in God give us poise in life?

Before My Class of Women

Colena M. Anderson, McMinnville, Oregon

The day after school closed the neighbor boys and our two boys opened a store in our side yard. For a week they sold home-made candy and root beer.

The floor, tables and chairs of my kitchen bore sweet testimony to the genuineness of the "home-made" quality.

At the beginning of the second week I found one of the young shareholders sitting on a chair in the middle of the kitchen. His arms were folded in a protective gesture over his middle; his usually smiling face was full of sadness.

"Why, Gordon," I asked, "what is the matter?"

"I don't feel so very well," came his peepless answer.

"Oh, he has just been licking too many pans," explained his brother, as he went on beating his batch of fudge.

"But I didn't eat any more than the others," defended Gordon. "Now Vic—"

"Well I'm bigger than you," interrupted my own Victor. "I can always eat more of anything than you can."

He had finished beating his fudge and now, after having poured it into a buttered dish, was reaching for a spoon with which to gather to himself the thick scrapings of the pan.

"Maybe it would be a good idea," I said, "for Victor and the others of you to stop licking the pans today—for Gordon's sake, you know. It would be better for all to do without the extra sweetness than to make Gordon want more and feel badly because he can't stand any more now, wouldn't it?"

"Okedok!" "Okay," "I guess so" came the varied answers.

To myself I thought what a beautiful illustration for the text. "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth." And I experienced a secret glow of satisfaction in having so effectively guided these young church-members into such Christian thinking and acting.

Had I then known what I knew later my satisfaction would not have glowed so warmly, for that night Victor, the pan-scraping champion, burned with fever.

"Too much candy." I spoke it almost to myself.

"No, no," my son objected. "It can't be that. I don't feel the way Gordie did. My tummy's all right. Only my head and my eyes hurt, and I'm so hot all over."

But it *was* too much candy. Different effects from the same cause, that's all; and it put Victor to bed.

That incident brings today's temperance lesson close home. How it parallels the experiences of some adults! A group of us do something, and we fail to visualize the effects until one of us suffers. Then, face to face with facts, we decide to stop. For some the decision comes too late, and they, too, are called upon to pay a price.

Recent statistics show that in one year the drunken-driving cases in Colorado went up two hundred per cent. Arizona

¹ Professor Stillman is director of the School of Social Administration in Ohio State University.

had an increase of one hundred and thirteen per cent. A United States senator reports the increase in drunken drivers in his state as eleven times the increase in the number of registered cars. Surely not all of these drivers meant to get drunk. Surely not all of them are vicious. Some, in their sober moments, must consider themselves good citizens. It seems to me that the trouble with many is that they think *they* can drink more than others and that *they* know when to stop.

Sometime I'd like to see statistics made up from police records showing the percentage of crimes due to this streak in human nature, this self-confidence that makes one man think himself stronger than his brother. Sometime, too, I'd like a record that would show the percentage of crimes that are done by those who reason within themselves, "He gets by with it. So can I."

Sarah had her license. She knew how to drive. In spite of dizzy traffic, she'd come home alive. Once she beat the Flyer across the railroad-track, and once she jumped a red light when the policeman turned his back. The other day her sister tried to do the same. Today she's in the hospital. Now which one was to blame?

The Lesson Lived

Susanna G. Fisher

THE RIGHT NEWSPAPER PUBLICITY

Do that which is good (Rom. 13:3).

With a four-column advertisement in twenty-five newspapers in New York State, the Woman's Christian Temperance Union of the State of New York initiates an advertising campaign in behalf of temperance. The women hope to offset some of the effects of liquor advertising, particularly that growing part directed to women. This is one of the most practical and effective things done by any temperance organization in the state.—*Civic Bulletin*.

POISONED

If thou do that which is evil, be afraid (Rom. 13:4).

Not long ago the funny-paper told the children in our homes the charming story of champagne. Popular fiction has its ever-present wine-glass. Cleverly written articles assume that any effort to control the liquor traffic is a curse to humanity. News items are twisted so as to hold up to scorn the teetotaler and enemy of the drink traffic. A glowing editorial describes the increase of the public safety and the decrease of drink-

ing. Why not put together the liquor slant in stories, news items, comic strips and editorials with the costly advertisements carried by purveyors of strong drink in the publications of America. The relationship between money paid by brewers and distillers and press support is too self-evident. The tragedy of it is, however, that sources of public opinion in America are being poisoned.—*Adult Student*.

ONLY ABSTINENCE CAN MAKE US SAFE

Make not provision for the flesh (Rom. 13:14).

Dr. Richard Cabot, professor of medicine at Harvard, is quoted as saying "The excessive drinker doesn't usually drive when he or she is drunk. Moderation is thus more dangerous than excessive drinking as a cause of automobile accidents."

"It is unthinkable that a newspaper which is sincerely devoted to the cause of temperance . . . should at the same time permit its columns to be employed to promote the sale of liquor," says the *Chicago Daily News*, which, with a daily circulation of approximately five hundred thousand, ranks as one of America's leading newspapers.

LESSON VI. NOVEMBER 8. THE GOSPEL FACING THE FORCES OF EVIL

Acts 19; Eph. 6: 10-20. (Verses printed, Acts 19: 8-12, 18-20; Eph. 6: 13-20.)

GENERAL THEME: THE CHRISTIAN WARFARE

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: 2 Corinthians 1: 3-11

KEY VERSE: Be strong in the Lord, and in the strength of his might.—Eph. 6: 10

Acts 19: 8-12, 18-20

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

18 And many that believed came, and confessed, and shewed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

20 So mightily grew the word of God and prevailed.

Ephesians 6: 13-20

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

A Bible Message for Every Day

Monday. A Militant Ministry. Acts 19: 8-12. The statement "And this continued by the space of two years" (verse 10) signifies a lot of faith, patience and endurance on Paul's part—in that godless, inhospitable atmosphere! But it resulted in one of the big, strong Christian communities of the early church.

Tuesday. A Decisive Victory. Acts 19: 13-20. When a Christian convert burns his books—in any sense of the phrase—you may know that he means business; he's putting away his "instruments of wickedness"—not to be tempted any more to use them.

Wednesday. A Good Armor. Eph. 6: 10-20. The devil—proverbially—knows your morally weak spots. Most Christians have one or more. And most Christians neglect some part or other of the armor of God. Check up on yourself!

Thursday. A New Attitude. Eph. 5: 5-16. Paul declares the covetous man (the man "greedy for gain," Goodspeed) an idolator. Then our age is not yet out of idolatry, paganism. The conclusion of this verse 5 makes the fact serious.

Friday. A Brave Minister. 2 Cor. 6:4-10. Notice that Paul puts the hard things first. If a Christian can "approve himself" in them he will naturally be a faithful and efficient servant of Christ.

Saturday. A Bitter Enemy. 1 Peter 5:6-10. That "walketh about" (ver. 8) is expressive. The devil gets in about everywhere, to tempt, destroy, damn. "My soul, be on thy guard!"

Sunday. A Great Deliverance. 2 Cor. 13:1-11. Sympathy and concern for others were two of the apostle's outstanding traits. Profoundly grateful for Christ's consolation, his uppermost thought is that thus he may be able to console others.

At the Threshold of the Lesson

The Lesson for October 25 brought us to the close of Paul's rather long stay at Corinth (Acts 18:18). He departs from that city with Aquila and Priscilla; leaves them at Ephesus; pays a flying visit to the church at Caesarea; then back home to Antioch (ver. 22, 23).

We do not know how long Paul remained at Antioch; a few months, maybe; of rest—if he ever rested!—then he is off again. The church at Antioch has become strong and does not need him. The call of the outlying world's spiritual need sounds loudly in his ears. His destination is Ephesus—he had promised to return (18:21). He visits his mission churches along the way, "strengthening" the disciples. We know what this means.

Ephesus was another strategic point in the gospel's advance—like Antioch, Corinth, Rome. It was the capital of the province of Asia, and the metropolis of Asia Minor. Many important highways brought thither inland trade, and by sea it was in close touch with all the Mediterranean ports, Corinth in especial. That John years later lived and wrote at Ephesus is a tradition that makes the city again prominent in Christian history. According to Robertson it was in the early summer of 54 (53) that Paul arrived; he remained upward of three years.

From Acts we gain only an imperfect idea of the large results of this Ephesian mission. Demetrius confesses that not alone in the city, "but almost throughout all Asia, this Paul hath persuaded and turned away much people" (19:26). Remember that the seven churches addressed in the Revelation—representative churches—were all in the Ephesian district.

Paul's ministry at Ephesus had been prepared for, not only by that short previous visit, but especially by the activities of Aquila and Priscilla during the intervening months. It must have been pleasant for him to find awaiting him in the great city these dear friends and laborers.

They would also be eager to tell him the news about Apollos, the learned, eloquent Alexandrine Jew who had come

to Ephesus preaching the imperfect gospel according to John the Baptist; how they had set him right and then dispatched him to Corinth, that he might help the disciples there with his splendid abilities.

The Lesson Before Us

I. HALF-WAY CHRISTIANS. 19:1-7

Not long after he arrived Paul met a little group of disciples who were such only in the sense that Apollos had been before he met Aquila and Priscilla—John-the-Baptist Christians. Perhaps they were converts that Apollos had made. Campbell Morgan points out the correctness of the R. V.'s "when ye believed," instead of "since ye believed." After the death of John his movement continued apart from that of Jesus. Thus the Forerunner did not live to see his own prophecy fulfilled (Luke 3:16). John's baptism had only repentance in mind; real Christianity means a great deal more than repentance.

Paul leads these people into a larger knowledge of the Gospel, with the result that they receive the Holy Spirit and baptism into the name of—that is, into—Jesus. It does not say that the gift of the Spirit was an effect of the imposition of Paul's hands, but that "when Paul had laid his hands upon them, the Holy Spirit came upon them" (Moffatt has "after Paul laid"; ver. 6). Is not the implication that the gift of the Holy Spirit should always be a first, not a "second blessing"?

II. IN SYNAGOGUE AND LECTURE-HALL Ver. 8-10

Three months is a good while, and it shows how persistently desirous Paul was to win to Jesus his own people Israel. The Jews, some of them, were not merely "disobedient," but sought to hurt the gospel by slandering the missionaries to the Gentiles, who would be unable to distinguish between Jews and Jewish Christians. We prefer "hardened" to "stubborn," or "obstinate," which modern versions put in its place.

In the first and second centuries the Christian religion was commonly designated "the Way" (ver. 9 with a capital W, as in the R. V., cp. ver. 23 and 9:2). People from all over Asia (the province, not the continent) visiting Ephesus on business, pleasure, or to worship at the famous Diana temple, would drop in to the lecture-hall of Tyrannus to listen to the famous preacher of the strange Way—it was the thing to do! Philemon from Colossæ may have been thus won to Christ.

It must have been a relief to Paul to get away from the synagogue's atmosphere of hostility to the freedom of a philosopher's schoolroom. Some of the ancient manuscripts add to "disputing daily," "from eleven to four o'clock." The morning would be free for tent-making.

III. THE NAME OF JESUS VERSUS BLACK ART. Ver. 11-20

Distinguish here between agent and means and the real power or source of power: God, not Paul, "wrought special miracles by the hand of Paul" (ver. 11). It is the spirit of Christ, dwelling in Paul, and merely represented by the cloth articles, that goes out with healing (ver. 12); it is the spirit of Christ, of which his name is only a symbol, that has the strange, sweeping, transforming power. That name is an empty, useless word in the hands of the exorcists, because in their case there was nothing back of it. (Cp. the incident of Korah, Dathan and Abiram in Numbers 16.)

The moral—for all Christians? The things of religion must embody Christ if they are to have any value to us. In this sense there is a "doctrine of the real presence." The Bible, the Lord's Supper, baptism, a church, cannot save us or keep us in the Way, unless they really stand for Christ to us.

The vagabond ("strolling") Jewish exorcists (ver. 13) were itinerant healers, professing to cure by charms, spells and other suchlike magic. Ephesus was notorious for that sort of thing (We have, alas! plenty of it in this our enlightened twentieth century!). The "books" mentioned in verse 19 were rolls or sheets of papyrus containing their formulas and incantations.

The "many" of verses 18, 19, would refer to converts who had been practicing these black arts. Their knowledge of the gospel would thus far be slight, but sufficient to make them realize that their "deeds" (ver. 18) had been demonic, or conscious humbug. When a man comes into contact with Christ he is compelled to throw off not only his baggage of positive sin, but also that of falsity and pretense.

The sincerity of these converted magicians is made all the more evident by the reminder that the loss of these "books" that they cast on the bonfire would deprive them of their accustomed means of livelihood. Converts who go that far are getting pretty near to Christ. The money value of the "books" (ver. 20) would be represented by, say, ten thousand dollars in our currency.

IV. PAUL WRITES TO THE CHRISTIANS AT EPHEBUS. Eph. 6:10-20

Probably from Rome, during the latter part of the two-year period referred to in Acts 28:30. It is regarded as a general epistle, that is, intended to be passed around among the churches of the region, of the province of Asia. In its earlier chapters it is theological, in its second half practical and ethical. Its general theme is the glory of the church, whose destiny is the ultimate unification of all being in Christ Jesus. Coleridge called it "one of the divinest compositions of man."

In the passage from the letter before us there is an unforced, discreet remin-

der of their situation and environment. They had come up out of a pagan—deplorably pagan—life and heredity into fellowship with the holy Christ Jesus. They were living in a great city, full of worldly things that would tempt and seduce; that is, they would constantly be facing the devil. Strength would be needed. It was available, as it always is for all Christians, the strength of the Lord. It should encase them as armor did the warrior of antiquity, the *whole* armor of God.

Practical Questions for Class Discussion

- ¶ Paul wrote from Ephesus to the Corinthian disciples, "a great door and effectual is opened unto me, and there are many adversaries" (1 Cor. 16:9). Apply these words to our lesson.
- ¶ What classes of people in the church and in our Christian communities would be suggested by those half-way disciples at Ephesus? (19:2.)
- ¶ What do you understand by the gift of the Holy Spirit in the completion of discipleship?
- ¶ Why do we say "black art"? What modern forms of "black art" can you cite that do moral and spiritual harm to people?
- ¶ Has your Christian life ever had a bonfire comparable to this one at Ephesus? Can you think of some more things that should go on it?
- ¶ Try to put in more modern terms the items of this passage from Ephesians.
- ¶ What familiar verse in the first Epistle of John comes to mind in reading verse 15 of this chapter?

Notes and Comments

"It was in Ephesus that this man became supremely conscious of that world of spiritual antagonism which his writings so clearly reveal, and which we need to recognize even today."—*G. Campbell Morgan*.

We have pictured here (ver. 1-7) a very common class of—nominal—Christians. They believe on Jesus, but only vaguely, doubtfully, as John the Baptist did, and to them the content of the gospel is little more than a morality growing out of repentance. "Christians of the preparation," they might be called. Their dry, inanimate religiousness needs to be transformed into a living, joyful Christianity by that fuller initiation into Christ which we term the baptism of the Holy Spirit. And for this, ordinarily, the agency of an intensely spiritual personality—not always so great a one as Paul, however—is indispensable. —*Freely translated from Friedrich Niebergall's "A Practical Exposition of the New Testament."*

Stirred by the preaching of Savonarola the people of Florence, in 1497, made a "bonfire of vanities"; set fire to a great heap of frivolous books, pictures and wearing apparel. A merchant of Venice had offered twenty-two thousand gold florins for the lot! Enthusiastic Christian devotion never hesitates to "burn its bridges"!

The cross that faces us is not merely an abstract cross; it is an actual one. The theory of the cross and the practice of the cross must coincide. Only those who believe in it are prepared to act on it. The hour of testing how Christian we are has now come. The cross again divides.—*E. Stanley Jones*.

of personalities temperamentally unsuited to each other. The struggles of those early days have come down to us.

I suppose that any statesman or historian would admit that countless unnecessary wars have been fought; wars that brought suffering and misery; frequently with few compensations. It seems to me to be evident that countless theological wars have been fought with few compensations such as addition of truth, enlightenment of faith, and strengthening of the kingdom of God on earth.

Likewise we can all declare that blood has been shed for invaluable political gains, and, in the field of theology and church polity, for priceless convictions. But the early struggles of apostles and church leaders counsel the cultivation of tolerance. Who among us knows all the truth, or gives practical and continuing expression to that which we do know?

The introduction to Brother Lawrence's *The Practice of the Presence of God* carries this paragraph:

"The value of this little book is its extreme simplicity. The trouble with most of the religion of the day is its extreme complexity. 'Brother Lawrence' was not troubled with any theological difficulties or doctrinal dilemmas. For him these did not exist. His one single aim was to bring about a conscious personal union between himself and God, and he took the shortest cut he could find to accomplish it."

The desirability—I think I should say necessity—of a studied declaration of faith does not escape me. You and I believe in some things and reject others. If, however, there were more inner struggle to perfect our own faith and charity, and less outer struggle to force our views on others, it requires no prophet to say that the wars fought, in the realms of state, industry and the church would be fewer—and attended by greater results for the common good. No one of us wants to substitute acrimony for tolerance, but we do want to be true to the best that is within us.

We often grow impatient with people who do not agree with us, and in disgust we stop trying to convince them. We invoke the scriptural injunction, "Cast not your pearls before swine." I say unto you that we should be mighty sur of our swine before we dare withhold our pearls. Does it occur to us that the other party to a religious—or political—or what-not—argument may think we are just as wrong as maybe we think he is? The world is funny that way!

"Let us seek Him often by faith. He is within us; seek Him not elsewhere. If we do love Him alone, are we not rude, and do we not deserve blame, if we busy ourselves about trifles which do not please and perhaps offend Him? It is to be feared these trifles will one day cost us dear" (*Brother Lawrence, Fifth Letter*).

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

Whatever else war may mean, it certainly means struggle. I wonder if we fully realize how many differences of opinion existed among the early followers of Jesus. How can anybody read the Book of Acts and fail to be tolerant? The lesson texts of the past few months have plainly brought out that. Even among those close to Jesus in point of time, convictions on doctrinal points created ecclesiastical difficulties.

There are some amazing recitals in the nineteenth chapter of Acts. For example, look at the first seven verses. Here we find Paul talking to a group of disciples in Ephesus about the Holy Spirit. They are characterized as believers. "We never even heard that there was a Holy Spirit," they said. My mind runs back to an ordination examination of a recently (then) graduated theological student. He said he believed

in God, and in Jesus as the Son of God, but he had great difficulty about the Holy Spirit as present in the mind of the believer. I wonder if he had been reading Acts 19:1-7. As in the case of the Ephesian believers, questioning and discussion brought out a vital faith, and he was ordained then and there. So great was his faith in our Lord that he became a missionary to a foreign country, turning his back (in the flesh) upon a home of culture and wealth.

Take verses eight to ten as a further example. In the synagogue discussions Paul found some who were obstinate and refused to believe. There were hecklers among them. They made things very unpleasant for Paul. He withdrew after a while and held his meetings "in the lecture-room of Tyrannus." Let us not think that the disciples generally had "smooth sailing." Christianity was founded in differences of opinion, struggle for position, emphatic declaration of rights, and in the midst

Before My Class of Women

Colena M. Anderson, McMinnville, Oregon

Always I am tempted to see a comparison between the problems of the early Christians and the Christians of today. As I have read again of Acts 19:23-28, I read alongside it this other possible version:

23. *And the same time there arose no small stir about that way.*

24. *For a certain woman, whom we need not name here, a nightclub woman, who made altars to the god of Reckless Pleasure, brought no small gain unto many who worked for her, so-called artists of this and that;*

25. *Whom she called together with the workmen of like occupation, and said, "Men and women, you know that by this food and entertainment we have our wealth,*

26. *Moreover, you see and hear that not alone here in our city, but now throughout the world these Christians are persuading and trying to turn away much people, saying that that is not worthy which ministers solely and only to the flesh and the pleasures of the appetites.*

27. *And not only is there danger that this our own personal trade be hampered by these people because people may be made to judge it and us, but also once the zeal of their leaders is transmitted to the followers and they catch the vision of service to others which the leaders say was the spirit of their Master, Jesus, the whole fabric of our trade will be ruined, and the reputation of the goddess of Selfish Pleasure will be made of no account, and those who now live only to eat, drink, smoke, and make merry will be turned away from us.*

28. *And when they heard this they were filled with wrath, and cried out, saying, "We are for free and unrestrained sale of liquor, for universal cigarette-smoking, for legalized gambling, for uncensored rental libraries, uncensored movies, and uncensored cabaret and theater entertainment!"*

Other variations of this last verse come to my mind, among them the following. Perhaps you will care to think of others:

28. *And when they heard this they were filled with wrath and cried out, saying, "Behold these busybodies coming to interfere with the way we treat the share-croppers, insisting that these share-croppers should have more than a mere pittance for their labor! Away with them! Let us run them out of town, tar and feather them. Make ready the whips. Tonight we go forth to seek them out that we may lay on them our heavy lashes and so drive them out, that they no longer trouble us."*

28. *And when they heard this they were filled with wrath, and cried, saying, "Behold these religious fanatics who*

claim there shall be no child labor, that there shall be a minimum-wage law. A long-nosed tribe poking about in our factories! They make friends with the laborers. They insist upon rights for the miners! Away with them!"

And yet in the face of all these modern cries Christians carry on. Girding their loins more firmly with truth, polishing the breastplate of righteousness, holding high the sword of the Spirit, and continuing stedfast with all prayer and supplication, great and small Christians march on, firm in their faith that the gospel of Christ still has power to face and rout the forces of evil. When we personally trip in our marching, and lag behind, it is time to read again, and study, the verses in today's lesson about the whole armor of God. Perhaps we are wearing only part of it.

THE WHOLE ARMOR OF GOD

Whenever we fret at our weakness, wondering why we fail in our Christian love and compassion, chiding ourselves when a gale of misfortune leaves us defeated and vanquished, let us look to our armor, testing it well at each point: breastplate and helmet; girdle and sword; prayer at all seasons to strengthen, anoint; feet that are shod with the gospel of peace; faith, the sure shield for the soul. Each part is needed to make up the armor. Weaken one point, and you weaken the whole!

The Lesson Lived

Susanna G. Fisher

THE HEROIC LIFE

Be strong in the Lord (Eph. 6:10).

When Garibaldi started on the wildest and most romantic of all his marches he issued this proclamation: "I am going out from Rome. Let those who wish to continue the war against the stranger come with me. I offer hunger, thirst, forced marches, battles, and death. Let him who loves his country in his heart, and not with his lips only, follow me!" Is there any man here whose blood is not stirred by the challenge, and who does not feel the splendid allurements of that bare and ragged crusade? It is the tremendous demand which creates enthusiasm—it is the impossible task which makes men. "The Son of God goes forth to war," war against all that is fleshly, and crooked, and oppressive, and unfair, and mean. He does not promise his soldiers ease; he does not promise them exalted station; he does not promise them wealth. What, then? He promises them mighty adversaries, hand-to-hand fighting, death's grip again and again; but he also promises them the health that springs from chivalrous warfare. . . . He promises them the glory of the final triumph, and, above all, and everything, he promises them himself. —J. H. Jowett, D. D.

CHRIST'S TRUMPET CALL

Put on the whole armour of God (Eph. 6:11).

I am profoundly convinced that we have lost enormously by diluting our Christian appeals, by relaxing their vigor, by moderating their terms, and by softening the imperial call until the martial bugle has become the shepherd's lute, and until the blood-red flag of the Lord has become a washed-out symbol for a weak and nerveless host! What I mean is this: we shall gain more recruits by stern and rugged challenge than by sweet and weak constraints. There is something awakening and bracing in stiff and masculine demands. There is an element embedded in the very nature of man that thrills to the trumpet-call of a valorous task, something that rises refreshed at a menace, and when hostilities abound "puts on strength and victory like a robe"! The great and conquering fellowships in history have been born of the kindling touch of chivalrous and exacting demands.—J. H. Jowett.

CHRISTIAN CHIVALRY

Be strong in the Lord (Eph. 6:10).

George W. Cable, the novelist, in one of his short stories tells of an old German taxidermist who had come suddenly on a fortune and had determined to build a fine house for his old frau. The house was but just completed when one day there rang through the streets of the city an alarm of fire. A business man, who was a friend of the old German's, noticed that the fire was in the same section of the city where the taxidermist's new house was situated. He repaired as quickly as he could to the place, and found that the house was indeed in the path of the flames. He was informed, however, that the old German, instead of looking after his own house, had hired all the men he could find and had them pouring water on the roof of an orphan asylum two squares away, where he himself was leading them in their efforts. His friend rushed through the smoke to where he was, and told him there was yet time to save his house, but the old man only smiled, and pointing toward the asylum said: "This house is full of babies."

A second time he rushed to where the old man was, and pulled him out, and urged him to turn his attention toward his own house. Then the old man grew grand. Drawing himself up to his full height, he raised his clenched hand over his head, while his face, grimy with smoke and stained with blood from a wound on his brow, grew radiant with the glow of a great purpose as he exclaimed: "It's not my house any more! I traded it to God for this!" That old German taxidermist had the spirit of Christ's chivalry.—Louis Albert Banks.

SELF-CONQUEST is the greatest of all victories.—Plato.

LESSON VII. NOVEMBER 15. RISKING ALL FOR CHRIST

Acts 21: 12 to 23: 30; Rom. 9: 1-5. (Verses printed, Acts 21: 12, 13, 27-34; Rom. 9: 1-5.)

GENERAL THEME: THE HEROISM OF CHRISTIAN FAITH

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: 2 Corinthians 4: 7-15

KEY VERSE: Greater love hath no man than this, that a man lay down his life for his friends.—John 15: 13

Acts 21: 12, 13, 27-34

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

Romans 9: 1-5

1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

A Bible Message for Every Day

Monday. Duty Calls. Acts 21: 10-15. Warnings are given the Christian, not to scare him back, but that he may clearly understand where the path of faithful service may lead.

Tuesday. The Need of Courage. Acts 21: 27-34. We say "mob violence." A mob may be in the right, but its unavoidable violence makes it wrong. And because "mob" means "many," it takes lots of courage to go against it.

Wednesday. Giving Self for Others. Rom. 9: 1-5. It is hard to see one's own folks suffer physical pain, but Jesus and Paul knew the anguish of Israel's spiritual affliction—as some of us do in the case of "mine own people." We too may have given ourselves to save them!

Thursday. The Strength of Conviction. Acts 20: 22-27. For "bound in the spirit," Moffatt has "under the binding force of the Spirit." So bound the Christian must say, with Luther, "I can no other!"

Friday. Loyalty to Christ. Matt. 10: 34-39. The commonplace meaning of Jesus' words here is that you can't find life—in any and all its best senses—by forever choosing the pleasant rather than the unpleasant.

Saturday. Following Christ. John 15: 18-25. We know well enough that Jesus went a pretty rough and difficult way; and yet we think that we can be his followers by going an altogether different one!

Sunday. Victory Through Christ. 2 Cor. 4: 7-15. "Yet not" (ver. 8), how expressive of God's patience and tender mercy! When the blow is too severe, when the storm threatens to overwhelm, then he interposes. So I trust him.

At the Threshold of the Lesson

The "Aim" of this quarter's lessons is a double one: to lead us "to an understanding of New Testament Christianity"; and thereby beget in us a desire to live the Christian life nobly and fruitfully—as Paul did, for example. Accordingly, we are rapidly surveying Paul's career and missionary activities as told in Acts; using passages from his epistles as "side lights." For today's lesson a large chunk of the Book of Acts is designated. In going over these chapters we should, of course, keep closely in mind the lesson's Theme and Adult Topic.

Chapter 19 brings to a close the work

at Ephesus. Leaving Ephesus Paul visits the mission stations in Macedonia; then on to Greece proper, where he spends three months, probably mostly at Corinth (Acts 20: 1-3).

Journeys from Corinth to Troas through Macedonia, accompanied by Luke and seven other brethren. The preaching at Troas and the accident to Eutychus (20: 6-12).

Goes on down the coast. Addresses the Ephesian elders at Miletus. From Miletus to Caesarea, where he is entertained by Philip the evangelist. Urged not to go to Jerusalem. Reaches that city, probably in May of the year 58 (20: 13 to 21: 16).

The Lesson Before Us

I. HIS FACE TOWARD JERUSALEM

As they started down from Caesarea did Luke remind Paul of the words of the apostolic record about the Master which he had somewhere in his notes and later set down in his Gospel? (Luke 9: 51; 18: 31.) For from everywhere came warnings that disaster would befall the apostle if he dared Jerusalem. He himself "felt it in his bones," as he intimated to the elders at Miletus (20: 22). The brethren at Tyre had cautioned him (21: 4). At Caesarea Agabus repeated the warning (21: 11). Moreover, these remonstrances were prompted by the Spirit, it says; that is, it was the divine will that he should know what to expect.

In the pocket of a French sergeant who was found dead on the Marne battlefield, was a letter, written to his parents, that contained these words: "You know how I had made the sacrifice before leaving." Paul had (cp. 20: 24). And we think of Luther's reply to his friends who urged him not to expose himself to the danger of the Diet of Charles V: "Though there were as many devils in Worms as there are tiles upon the housetops, I would go thither!" So the verse of our hymn: "Holy Spirit, faithful Guide."

II. HE CONCILIATES THE JERUSALEM PILLARS. 21: 17-26

Is Paul to be condemned for the concession he makes to the Judaizing spirit of these brethren? Campbell Morgan thinks so: "I hold that Paul made the greatest mistake of his ministry on this occasion. . . By compromise we never establish a principle." James and the Jerusalem elders create a bad impression here. They glorify God when Paul recounts his missionary triumphs, and may have been actuated by fear for Paul's safety, but their concern for the peace of the Jerusalem church and the

opinion of the extreme Judaizers is blamable.

The Nazarite vow observance (Num. 6:1-21) involved considerable expense, and it was not unusual for a man of means to participate by bearing or sharing this expense. Paul joined the four just as they were completing the seven, or thirty, days of the ordeal. The Judaist party of the church thought that such ordinances, being of divine origin, were important and of value even to Christians. The elders had the idea that Paul's participation in such a ritual would placate that party, give them the impression that he had not entirely given up the old religion, as was reported.

We must understand clearly Paul's point of view: To him such ordinances no longer had any meaning or worth. If any principle was involved it was trivial. He was not seeking safety for himself or peace for the church, but the winning of men—including his own people Israel—to Christ Jesus. To attain this end he would go to any extreme, even the illimitable, horrible extreme of "accursed from Christ" (Rom. 9:3). This reference in Romans is a good commentary on Paul's conduct here, which, withal, exalts him to the sublimest heights of unselfishness and Christian love.

III. THE MOBBING OF PAUL. 21:27-40

Seeing Trophimus going about the city with Paul, Jews (not Jewish Christians) who had been at Ephesus and could recognize them both supposed and reported that Paul had also brought Trophimus, a heathen, into the inner court of the temple, where no Gentile might enter. Their enmity toward the apostle made supposing easy. Mobs are prone to act on supposition, rather than fact and proof. This is one of the bad things about lynch law.

The court area open to strangers was marked off from that restricted to Jews by a low partition. A warning sign which has been recovered in recent excavations reads: "No man of alien race is to enter within the balustrade that goes round the Temple. If anyone is taken in the act, let him know that he has himself to blame for the penalty of death that follows." It is this balustrade that Paul has in mind, in a figurative sense in Ephesians 2:14.

"The castle" (21:34) of Antonia, built by the Maccabees and reconstructed by Herod the Great, was northeast of the Temple and connected with it by stairs. It was the barracks of the cohort—about six hundred men—of Roman soldiers stationed at Jerusalem. The commandant ("chief captain," "tribune," "colonel") Claudius Lysias would be on the lookout for just such disturbances as this at the Pentecost season when the city was crowded with strangers. Probably the majority of the mob didn't know what it was all about—and didn't care.

We know from Josephus' "Antiquities" about the Egyptian insurrectionist to whom the chief captain refers. He had gathered a large number of followers on the Mount of Olives, assuring them that the walls of Jerusalem would fall before them. Felix the governor had put down the sedition, although the Egyptian and a part of his force escaped. The word "murderers" (ver. 38) is an interesting one. R. V. has "Assassins," Mrs. Montgomery and Goodspeed "cut-throats." It means, literally, armed with a dagger, or short sword.

Paul's linguistic ability often stood him in good stead. The chief captain is amazed to hear his prisoner speak elegant Greek. The crowd, too, takes notice when he addresses them in elegant Aramaic; the language, almost like Hebrew, that was in general use among the Jews of that age.

IV. THE DEFENSE. 22:1-30

When he talks about salvation as something in which the heathen nations might participate pandemonium breaks loose; they interrupt him with catcalls, waving of garments, mud-slinging. Did our apostle think how Jesus had been mishandled after his arrest by an earlier Jerusalem mob? (John 15:20.)

The substance of his speech we have already considered in connection with his conversion (Acts 9:1-21; cp. also 26:1-23). The appeal to Roman citizenship alarms both centurion and chief captain. It was a serious offense for a man falsely to claim Roman citizenship; on the other hand it was forbidden, under heavy penalty, to scourge a citizen. The captain's words in verse 22:27 express both surprise and fear: "What! thou! a Roman citizen?" For centuries that vaunt, "I am a Roman citizen!" had been the proudest boast a man could make. When the early Christians of Rome began to realize the priceless worth of the Christian profession they altered the boast from *Civis Romanus sum!* to *Christianus sum!* "I am a Christian!"

V. IN DIRE STRAITS. Chapter 23

Claudius Lysias was on the whole well disposed toward Paul, but would curry favor with the Jews. Paul, being a Jew, was under the jurisdiction of the Sanhedrin and before that body he was brought the next day. He turns fearlessly upon his accusers: "I am here as a Jew; I call you brethren; I am as good an Israelite as any of you!" Such a claim angers the Sadducean high priest Ananias. The shameful blow on the mouth does not silence the apostle. He hurls back the proverbial "Whited wall, thou!"

Paul is shrewd. He "gets back" at Ananias by stirring up the resurrection controversy: "This hatred and persecution are due to the fact that I preach the resurrection of the dead. You Pharisees stand for that. And I'm a Phari-

see." For the moment the Pharisee members of the council become his champions (ver. 7-9). Then there was hubbub.

Another vision was vouchsafed to Paul that night, of cheer and reassurance. Discouraged—his mission to Jerusalem had failed—and facing a dubious future, he is visited again by the risen Lord, who was always coming to him, especially in his dark and critical hours (23:11).

VI. PAUL'S GRIEF FOR HIS FELLOW JEWS Rom. 9:1-5

He must frequently have been desperately exasperated, that so generally they "turned a cold shoulder" to the gospel. We do not blame him that sometimes he talks as though he was "through with them. But he was not really. Feeling himself peculiarly called to evangelize Gentiles, he nevertheless, kept going back to the Jews, frequenting the synagogues; even in those last days at Rome.

What impresses Paul and saddens him—in the passage before us—is that the Jews are so remarkably fitted to receive this gospel, so well prepared for it: "to them belongs the sonship, the Shekinah glory, the covenants, etc." (ver. 4, 5, Mrs. Montgomery). And then to miss it! "Great heaviness and continual sorrow in my heart!"

Practical Questions for Class Discussion

- ¶ If Paul was fairly certain that Jerusalem meant imprisonment, or death, and thus an end to his evangelistic labors, was it right for him to go down there? "Courting danger." What about Jesus when he "steadfastly set his face to go to Jerusalem"? What shall we do when others' interests and welfare are involved? (21:4, 11.)
- ¶ Would it be right for you, a Protestant, to bend the knee at the cross in a Roman Catholic church to get or remain on good terms with Catholic friends you were with? (21:26.)
- ¶ Does sincerity ever extenuate wrong conduct?
- ¶ What other New Testament men acted like Claudius Lysias?
- ¶ Name some of the privileges that citizenship in Christ's kingdom bestows (22:3, 26; 23:27).
- ¶ Do you think that there has been a lack of "the heroism of Christian faith" among the Christians of Russia and Germany in recent years? Or don't we know what has really been going on in those countries?
- ¶ What things are trying the faith of Christians today in our country? And how is it likely to be tried in the future?
- ¶ Are you hopeful, or pessimistic, as to the ultimate winning of the Jews to Christ?

Notes and Comments

"Concession is not the same as unworthy compromise. It is our duty in life to see and make our course of conduct as fruitful and as successful as possible. Concession on little points has a wondrous power in smoothing the path of action and gaining true success. Many an honest man ruins a good cause simply because he cannot distinguish, as Saint Paul did, things necessary and essential from things accidental and trivial."—G. T. Stokes, in *"The Expositor's Bible."*

The salesmanager of a big automobile manufacturing corporation declares that every one of their cars in use is as effective

an advertisement as a whole page in a popular magazine. The Christian who is "built right" is in like manner a walking advertisement of his Lord's gospel. As Paul was. We remember, also, Paul's words, "ye are an epistle of Christ" (2: Cor. 3:2).

One of the most helpful lessons of the story of Paul is that the true follower of Christ, who is faithful and brave in his Master's service, may be assured of that Master's support. We do not need the visions that came to the apostle (Acts 18:9; 23:11; 2 Cor. 12:8,9); he had them for us; and, besides, we are in possession, as he may not have been, of our Lord's own recorded assurances (Matt. 28:20; Luke 12:32).

Cæsarea, with seventy mounted men and two hundred spearmen, by nine o'clock tonight." They provided a horse for Paul. Off they went, under darkness of night, to avoid the howling and murderous mob, some of whom had vowed not to eat till they had killed Paul. They went hungry a long time! (23:23-30.)

This is the summary of this most interesting narrative, full of so many dramatic incidents:

1. Paul's devotion to duty enabled him to maintain his composure, even though he saw grave personal danger in the way.

2. Paul appreciated the value of his friends; friends appreciated Paul. Hospitality, rightly practised, is one of life's richest blessings.

3. Gossip is of ancient lineage. Purveyors of malicious reports against men of sturdy character will have more to answer for at the day of judgment than Napoleon Bonaparte.

4. The spirit of Christianity rises above religious rites and ceremonies, but it counsels tolerance.

5. The mob spirit is dangerous to an established order, and can be quelled only by counter-force.

6. The power of oratory is often defeated before the passion of the mob.

7. Legal rights are properly invoked to insure personal safety.

8. Paul demonstrated the power of a great idea to bind men together even in the midst of confusion.

9. The unnamed hero of the day was Paul's nephew.

10. The organized police power protected Paul. The Roman soldier, unwittingly for a high end, outwitted the Jewish fanatic.

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

The appropriate title for this lesson emanates from the text, namely, Acts 21:12 to 23:30. In my humble judgment too much commentary will spoil this wonderful teaching. Every teacher should possess several translations of the Book of Acts. If we strip our minds of some of the fanciful notions we entertain about this great apostle Paul, and look upon him as a man facing grave dangers and ready to go to any honorable lengths to save himself from those dangers, we shall get a full picture of heroism. Goodspeed's translation is especially helpful in this connection. The text is crammed with situations, emotions, crises, conflicts and strategies such as make up real life for any reformer carrying a penetrating message that disturbs the established habits of thought and action. So, then, let us just read.

Paul is in Cæsarea. A fellow named Agabus very dramatically took Paul's belt and bound his own hands and feet, thus illustrating what would happen to Paul if he went to Jerusalem. All the group begged our apostle not to go to Jerusalem, but to no avail. "I am ready not only to be bound at Jerusalem, but to die there, for the sake of the Lord Jesus." Paul faced danger when duty called, knowing full well that things would go hard with him (21:10-14).

Life always has its compensations. In Jerusalem a certain Mr. Mnason entertained him. "The brothers there gave us a hearty welcome." He saw James, and the elders, and they had a great time talking things over. What would we do without our friends? Common interests bind us together. No fellowship exceeds that of brothers in Christ. "The fellowship of kindred minds is like that above" (21:15-20).

Soon gossip got in its malicious work. Report spread that Paul was advocating that Jews who had become Christians

should, in the interests of peace, renounce all the old customs based on the Mosaic law when they found themselves living among non-Jews. Paul's friends were worried, and advised him to submit to certain purification ceremonies, that would occupy a week's time. This was done. Discretion is the better part of valor. There is no virtue in hunting for trouble (21:20-27).

Despite this acquiescence with religious rites, the Jews tried to mob Paul. They attacked him and "were trying to kill him." The colonel of a Roman regiment heard about it and sent soldiers to quell the disturbance. Paul tried his oratory on the mob, and was about to win them over when he referred to his mission to the heathen. That was too much for the strict Mosaic legalists. "Kill him," they shouted. The soldiers hustled Paul back into the barracks (21:27 to 22:24).

Paul could be opportunistic. Why not? Before the mob he had said, "I am a Jew." As the soldiers were about to torture him to get him to confess something or other that could be turned against him he dramatically declared, "I am a Roman citizen" (22:25-29).

The cleverness of Paul appeared when talking before the high priests and council. He was getting nowhere, so he resorted to the clever device of "dividing the house." As a Pharisee, he appealed to that sect, who at once took issue with the Sadducees. Paul identified an issue; namely, the resurrection of the dead, in which the Pharisees believe, and which the Sadducees reject (22:30 to 23:10).

The very interesting and touching incident of Paul's nephew carrying important news to Paul, who had it relayed to the military commander, undoubtedly saved Paul's life (23:12-22).

The colonel seems to be more worried about Paul's life than is Paul himself. Consider the preparations made to spirit him out of the city to Cæsarea: "Get two hundred men ready to march to

Before My Class of Women

Colena M. Anderson, McMinnville, Oregon

One summer day, before sunset, the younger of our two boys came in and said that he was going to bed. This unusual announcement, coupled with the fact that his face was pale—even his freckles seemed several shades lighter—made me search for the reason. Finally, after much urging, it came out. The boys had all been wrestling, and one of them had held him overlong in a scissor hold.

"I could feel my heart thump hard—and I couldn't get my breath—and I felt like I was going to burst—and now I want to go to bed."

So that was it! Wrestling for fun carried a bit too far.

"You mustn't wrestle like that again! I began; 'you see—'"

"But I'll have to," he cried. "They'll call me 'sissy' if I don't; and they'll think I'm chicken."

I was face to face with the necessity of trying to make a ten-year-old distinguish between being called a sissy and really being one; trying to make him see the difference between dare-devil pranks and daring action. To ever

statement of mine he had his own objection, a logical objection when viewed in the light of the code of honor among ten-year-olds.

I was about to give up when I thought to myself, Why not call upon Jesus? These boys love him. Both of them have been baptized, are members of the church. By their own confession of faith they have accepted him as their Master. But what stories from Jesus' life would apply here? Then swiftly they came, side by side, perfect examples for the lesson I was trying to teach. The first story was that of Jesus' temptation in the wilderness.

"Would you call Jesus a sissy for not jumping from the mountaintop when the devil tempted him?" I asked.

"No, of course not," came the prompt answer. "'Course he wouldn't have hurt himself, but it would have been selfish just to gain something for himself and to show off how powerful he was."

"But what about his taking the dare of the cross?" I pressed further. "That was a dare, you know. If he had wanted to, he could have stepped aside, kept quiet, refused to heal the sick, couldn't he?"

"Sure; but then if he had saved himself, he couldn't have saved us. That kind of a dare is okay."

There was a simple, sincere directness in that statement that made my eyes moist and my heart big with a resurging of love for my Master, who risked his all for me; a resurging love for my Saviour, who said, "Greater love hath no man than this that he lay down his life for his friend."

In the August issue of the *Woman's World* there is an arresting editorial on courage. It gives two striking illustrations. One is of the man who, when his wife's foot was caught between the planks of a railroad-crossing and they could not free it, put his arms around her to shield her from the sight of the oncoming express-train, and so died with her.

The other story tells of a young bridegroom who, when his bride and he, having ventured out too far on ice in the Niagara River were rushing toward the brink of the Falls on a piece of ice that had broken off from the rest, wrapped his overcoat about his bride before the final plunge.

Then, as a climax to these stories of

heroism, the writer brings to us: "Jesus of Nazareth, nailed to the cross on Golgotha, a crown of thorns on his brow, looked down on the Roman soldiers who were casting lots for his garments and prayed, 'Father, forgive them; for they know not what they do.'"

Risking all for Jesus? How much do you and I really risk for him?

A CALL TO COURAGE

I am ready . . . to die . . . for the name of the Lord Jesus (Acts 21:13).

Some years ago a minister visited a college to tell the students about India and to invite them to become missionaries. He assured them that they would have a good time, a decent house with a sheltering veranda, and plenty of servants to wait upon them. Not a man volunteered! A few months afterward a man went to the same college from the Congo to ask for volunteers to step into the gaps which had been made by missionaries who had lost their lives. He said to them: "It will most likely mean death to you," but six of them forthwith offered their services. It is Christ's way to call for those who will face trial for him.—*Biblical Recorder*.

LESSON VIII. NOVEMBER 22. CHAINED BUT NOT SILENCED

Acts 25: 1-12; 28: 16-31; Rom. 5: 1-11; Phil. 1: 12-14; 4: 22. (Verses printed, Acts 28: 16-24, 30, 31; Rom. 5: 6-11.)

GENERAL THEME: AN AMBASSADOR IN CHAINS

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Isaiah 2: 2-4

KEY VERSE: I can do all things through Christ which strengtheneth me.—Phil. 4: 13

Acts 28: 16-24, 30, 31

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was suffered to dwell by himself with a soldier that kept him.

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came showed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him day, there came many to him into his

lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Romans 5: 6-11

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

A Bible Message for Every Day

Monday. Paul's Ministry in Rome. Acts 28: 16-24. How Paul must have been cheered by the little reception committee that came out to meet him! "The fellowship of the saints" was already an established fact. It is, too, ever a fellowship of ministry, of service.

Tuesday. Reconciled Through Christ. Rom. 5: 6-11. Put those words "without strength," "sinners," "reconciled" together. Thus when Christ brings us to God we gain strength not any more to sin.

Wednesday. Alive Unto God. Rom. 6: 12-14. It is a hateful, realistic thought, Paul's, that it is the dead things about us, the mortality, that drag us down into sin, away from God. This helps us to appreciate the joyfulness of the apostle's cry, "I live!" (Gal. 2: 20.)

Thursday. Sufficiency in Christ. Phil. 4: 12-19. Most unhappiness comes from the unsatisfied longing for and the frustrated struggle to possess material, worldly goods. But more of Christ would be better and more fully fill our lives. "Thou, O Christ, art all I want; more than all in thee I find."

Friday. "More than Conquerors." Rom. 8: 32-37. No soldier, of any sort, ever had more fighting to do than the apostle Paul. The way he conquered—self; opposition from without and within

the church; that old world of classic beauty and pagan ungodliness and a thousand other things—should inspire and shame us.

Saturday. The Christian's Possessions. 1 Cor. 3:18-23. Paul was a great traveler, but he probably never carried much baggage. Yet he felt that he did, for he was never without the riches of Christ: "I have all, and abound."

Sunday. The Day of Triumph. Isa. 2:2-4. Rome, standing for universal empire, is the gospel's new center; but that gospel, notice, has its beginning, its root, back there in Jerusalem, standing for the empire of the spirit.

At the Threshold of the Lesson

The lesson for November 15 brought Paul to Cæsarea (Acts 23:31, 33). For two years he is held a prisoner there. The various hearings, before Felix, Festus, his successor, and Agrippa, with Paul's splendid defense, occupy chapters 24, 25 and 26.

As a result of Paul's appeal to the emperor or imperial court (25:11, 12), there follows the adventurous and eventful voyage to Rome (27:1 to 28:15). This is one of the most personal of the "We" sections of Acts, and Bible readers should ever be grateful that the apostle had Luke with him as their diarist.

The imprisonment at Cæsarea will have lasted from May, 58, to the spring of 60—almost two years.

"Paul before Cæsar," by Irving G. Roddy, one of the Publication Society's newest books, is a comprehensive study of the whole matter of this lesson, and of the closing chapters of Acts.

The Lesson Before Us

I. AT ROME AT LAST

For years Paul had been longing to be at Rome, the great center of the civilized and Gentile world, the melting-pot of nations and religions, where the gospel he preached would find its largest audience and opportunity (Rom. 15:24; 1:11, 12, 15).

Paul's predilection for great cities is significant and instructive. A "fisher of men" he wanted to be where they "schooled," in the crowded ways of humanity. He had indeed not begun at Jerusalem, but he had already run a wide circuit of big towns: Damascus, Antioch, Corinth, Ephesus. We dread and shrink before the overwhelming responsibility of the evangelization of metropolises. It was a lure to Paul.

He is there at last. A prisoner, indeed; but bonds and surveillance are not going to keep a man like Paul from preaching the gospel; his bonds will even, as he said they did, proclaim Christ (Phil. 1:13, 14). Perhaps the lenity shown him was partly due to a good word for him spoken to the authorities by the centurion Julius (27:31, 42, 43).

As a prisoner of state, he was allowed many liberties; among others that of living in his own lodgings. The soldier guard would be always there, handcuffed to his wrist; but it was better than being herded with other questionable prisoners; and it enabled him to meet and talk with folks. We always think of that other prisoner for Christ's sake, Bunyan, in Bedford Jail. It also was productive for Christianity: *Pilgrim's Progress*.

II. SHACKLED PRISONER

And this freedom of teaching that he enjoyed is the most important item of this close of the Acts narrative. He might not go out to the people, but they came to him. He was bound, but the word of God wasn't (2 Tim. 2:9). It is reasonable to suppose that he also exercised oversight of the evangelistic work that the church of Rome and other disciples there would have in hand.

The figure of his bonds preaching Christ has been taken to imply still another form of evangelism—very personal! He would win some, or many, of those guards of his to Christ. It wouldn't have been like Paul to miss the chance! They were frequently changed, and Roman soldiers were always being shifted, from one troop or part of the world to another. Thus the apostle's bondage scattered the gospel, sent the line of Christ out into the world. "His chains were his chance."

The Jews of Rome were supposedly more liberal than those of Jerusalem, and they were curious to hear the famous—or infamous—preacher of the gospel of Jesus expound it (28:22). A few accepted it; the larger number went away arguing about it; and little that avails! They confess that the most they know of this new sect is that "every where it is spoken against." Not only had the calumnies of the Jewish leaders in Jerusalem been widely disseminated, but in general dark and lying stories about the Christians were in circulation. The Roman writer Tacitus, writing at this time, speaks of the gospel as "a detestable superstition"; and Suetonius, of the same period, calls the followers of Jesus "a race of men holding a novel and criminal superstition."

III. PAUL AT ROME

The apostle enjoyed off and on the society of a number of those who had been associated with him or who were becoming prominent in the church: besides Luke and Aristarchus, Tychicus, Timothy, Epaphroditus, Mark, Justus, Epaphras and the backslider Demas. By such intercourse he kept in touch with the churches he had established. By one of them, that at Philippi, he was in all probability supported—being no longer able to work at his trade (Phil. 1:13, 14). During these two years he wrote at least four of those epistles that we prize so highly: Ephesians, Colossians, Philippians, and Philemon.

IV. THE END OF THE STORY—IN ACTS

In these closing chapters of Acts Luke tells how Paul came at last to Rome. That story accomplished, his book comes to a natural, though rather abrupt, end. Some have thought that it was his intention to write a third "treatise" about Christianity's beginnings, but was prevented from doing so by death, or otherwise.

A more perplexing question is, Did Paul suffer martyrdom at the expiration of these two years, or was he released to continue his missionary activities for several years longer, but again to be arrested and put to death, at Rome? New Testament scholars are divided in their opinion about it. Those who hold to the Second Imprisonment theory place his death in the year 67.

Practical Questions for Class Discussion

- ¶ What was it that enabled Paul to overcome his handicaps and adversity in successful ways—for the furtherance of the gospel? Give some representative quotations from his epistles to the point.
- ¶ Those Jews also shared "the hope of Israel" (28:20), and Paul would have them see that they fulfilled the crucified Christ, as he did. What does this teach us about our approach to those whom we are trying to win to Christ?
- ¶ How would Paul's Jewish hearers understand—or "take"—his quotation from Isaiah (ver. 26, 27)?
- ¶ Cite other notable instances where people have preached Christ, though prisoners, actually or figuratively. Have you ever known an invalid, "shut-in," to do it?
- ¶ President Garfield thought that Mark Hopkins at one end of a log and boy at the other was a pretty good college. Put Paul at one end of a shackle-chain and a pagan Roman soldier at the other, and what would happen during the long hours of their intimacy? And the moral for a Christian of today?
- ¶ Amplify, "the things concerning the Lord Jesus Christ" (ver. 31), distinguished from the preaching of "the kingdom of God."
- ¶ What "bonds" (handicaps) might you yourself turn to good account in the matter of winning men to Christ?
- ¶ We hear many complaints about the difficulty of carrying on Christian work in great cities. What did Paul think about it?

Notes and Comment

The population of Rome at this time was approximately 1,700,000. But that meant much more than it would today and cannot be represented by any one of our world cities. Take together Ne-

York, London and Tokyo—that, perhaps, would be the Rome into which Paul entered. There is an old saying, “Rome was the whole world and all the world was Rome.”

The city's Pantheon, “temple of all the gods,” suggests that it was antiquity's market-place of religions. An advantage and challenge this, because Christianity had its chance among the rest; but a terrific struggle, for there were a thousand false gods to conquer.

Would it be fanciful to antedate to Paul and his arrival Constantine's cloud-written assurance, to imagine our apostle's also seeing in the sky, above the Capenian Gate through which he passed into the great city, a cross and *In hoc signo vinces?*

Rome is one of the most distracting cities in the world, so many centuries and cultures center there. But in Rome the Christian can never forget Paul. When you look down from any of its many elevations upon ruins and historic structures your eyes turn involuntarily to that quarter, at the foot of the Palatine, where Paul's “own hired dwelling” must have been. A little, weak Jewish man, under arrest! And now everything beautiful and notable in this city is crowned with the symbol in which Paul glorified! (Gal. 6: 14.)

Everything subserves his will:
Each severe affliction
He will sanctify and change
Into benediction!—*L. A. Bennet.*

A noble man makes a noble prisoner.

History and tradition about conversion of Roman soldiers and of members of the “nobility.”

(b) The significance of “elsewhere.” Paul was an exemplary prisoner. Maybe he was a “trusty.”

He had opportunities for contact. He did not mope. He bristled and scintillated.

(c) The Christian brothers (most of them) were encouraged.

It is never “all” of them.

Can we expect a perfect church?
What are we to do with backsliders?

The contagion of courage.

Conclusion

What chains bind us? What prisons? What are our troubles?

Paul's prison proved to be a pulpit and a publishing house for his Lord. Faith, courage, brothers!

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

In the lesson for November 1 I made reference to the tragic death of a young graduate student of mine, as exemplary and noble a Christian character as I have ever had the joy of knowing. Yesterday I visited the office, in another city, where he worked, and talked with his associates. They showed me three poems written by “Patt” and left in his desk. One of them reads:

IT IS ENOUGH TO DIE

Once to be born, to grow and thrill;
Once to rise to the crest of a hill;
Once to dream through a world of books;
Once to see how a seascape looks;
Once to love with pain of heart;
One dawn, one moon, one trip to start,
And then with eyes turned to the sky,
I think it is—enough to die.

My friend Franklin was not afraid of death. His father and mother wrote me that Franklin had started on another great adventure. Blessed faith! Firm is my faith that his soul lives on. A few days before his start to the realms of the immortal he wrote to a fellow worker in Detroit: “I get a great kick out of working and living. Don't you, Johnny?”

Good reader friends, this noble lad reminds me of Paul. Paul was passionate in service. He thrilled on the job. Life was tense and intense. He transmuted self and soul to the mission before him. He was not stingy, backward, secretive, selfish or restrained. He cut loose from useless impedimenta, unnecessary baggage. He unleashed his energy, his faith, his vision. He worked at his work.

Look at last week's lesson. What did Paul say there? Substantially this: “Don't worry about me, my dear friends. I am not worrying about myself. I am not afraid of death. Death will take care of itself. I have plenty

to do, and I propose to do it. I want to work till the day is done.”

Paul had chains on him in Jerusalem and Caesarea. He was under duress in Rome for two years. As typical of this ambassador in chains, please take a look at Philippians 1: 12-14 (Goodspeed): “Now I want to assure you, brothers, that what has happened to me has actually resulted in furthering the preaching of the good news. Thus it is generally known throughout the Imperial Guard and elsewhere that it is for the sake of Christ that I am in prison, and so most of the Christian brothers have been exceedingly encouraged by my example to declare God's message without any fear of the consequences.”

If you and I were collaborating on a sermon based on those verses, maybe we could outline it something like this:

Introduction

- (a) Paul had a hard life—arrests, misrepresentations, mobs, prisons, etc.
- (b) Paul had a helpful life—after his conversion, he worked effectively.
- (c) Paul had a happy life—a few illustrations from the record.

First Point

Devotion to Christ may entail personal discomfort, even suffering.

Paul's idea of devotion to Christ. Our idea today.

The day and the age indicate the kind of suffering.

Religious liberty in the U. S. A.
No jails for the Christian.
Russia. Germany.

Relation to our business life; our social life; our success.

Second Point

The by-products of persecution are often salutary.

(a) The Roman guard soon found out why Paul was there.

Paul talked to them from the “other side” of the bars.

Before My Class of Women

Colena M. Anderson, McMinnville, Oregon

One Sunday last summer there sat back of me during the morning church service a mother and her young child. The child was just beginning to talk. The marvel of speech was still great in the child, and over and over again she practised her newly acquired skill. And over and over again the mother tried to hush her. But the little one would not be hushed. Every mother and teacher and friend of little ones among you has had this same experience, and because you have I share with you this story which meant much to me in the days when my own three were at the hushed-but-not-silenced stages of their lives.

A certain minister, when he came to a new church, made known that mothers with babies were welcome at the services. For the most part the mothers were able to keep the children from creating too great a disturbance, but one day a mother came in whose baby was—well, What shall I say, unquenchably or unquenchably?—active and talkative. Do what she would, she could not quiet it. She was about to leave with the baby when the minister stopped her—and his sermon—to say:

“Please do not take the child away. It really is not misbehaving. In fact, it is behaving in a most normal manner, and it is obedient. I've noticed you young mothers trying to hush your babies. You don't seem to realize that all the time that you are saying to them, ‘Hush, hush,’ ‘Do sit still,’ God is whispering in the other ear, ‘Wiggle, wiggle!’ And the child obeys the voice of God.”

Now, I am not repeating this story by way of encouraging mothers to turn all church services into nurseries. It does,

however, have its application to today's lesson, and to today's topic, "Chained But Not Silenced."

Authority from the outside was saying to Paul, "Hush, hush! Stop your talking! Quit your active service in this new religion!" But God was saying to his heart, "No, no! speak on! Be not ashamed of the gospel, for it is my power unto salvation to every one that believeth." And Paul obeyed the voice of God rather than the voice of man. Nothing could stop him. Once he became conscious of the marvel of his relationship to God through Christ Jesus, once he experienced the wondrous beauty of salvation through him whom he had persecuted, nothing could silence Paul—neither men nor chains. Unchained or chained, he was always an ambassador of the King of kings.

But, you say, none of us has known or is ever likely to know the bite of chains on wrists and ankles. No, not the bite of iron chains; but all chains are not forged of metal. There are others that bind quite as closely.

Take, for instance, the chain of intolerance, with its varied links of race prejudice, religious rigidity, and small and great personal antipathies. Few of us are free from its confining strength. It clanks about our emotions, it drags at our thought, it restrains our actions.

Or take the chain of pride. At first glance it may not seem a chain of im-

prisonment at all, but, rather, a chain of ornament, for many of its links are of gold and silver and precious gems. But be not deceived. It is as strong as any jailer's chain, and the chafing of its links wears to the very soul.

The question then surges to the surface, How can we be released from these chains? Paul himself answers us. We must be bound by a chain stronger than any of these; a chain that gives freedom at the same time that it binds. Paul, bound in iron chains, was able to sing praises and pray because he felt the pull of this stronger chain. It drew him away from the physical confinement and held him high and lifted up, warmed and made glad close to the heart of God. The name of that chain? Love!

So, let us look to the chains that bind us. Intolerance, pride, selfish ambition, jealousy, hatred—are these our bonds? Binding us so tightly, we cry out with Job, "Is there not a warfare to man upon earth? And are not his days like the days of a hireling?" Hopeless ever to be free!

Ah, no. For as soon as we voluntarily bind ourselves to Jesus and through him to others with the chain of love the links of these other chains will break, and we shall know what Paul meant when he said: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height,

nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus."

The Lesson Lived

Susanna G. Fisher

"THE GREAT WHITE MA"

The love of God is shed abroad in our hearts (Rom 5:5).

Mary Slessor made up her mind to go out and give her whole life to Africa. So she offered herself, a timorous girl who could not cross a field with a cow in it, as a missionary for cannibals in Calabar, in West Africa.

For twelve years she worked at the center of the mission in Calabar and then flung herself into pioneer work among the terrible tribe of Okoyong. No one had ever been able to influence them. They defied British administration. For fifteen years she strove there and won a power over the ferocious Okoyong savages such as no one had ever wielded. "I'm a wee, wee wife," she said, "no very bookit, but I grip on well none the less."

Today over two thousand square miles of forest and rivers, the dark savages, and they squat at night in the forest around their palaver-fires, tell one another stories of the Great-White-Ma-Who Lived-Alone.—From Basil Mathews' "Book of Missionary Heroes."

LESSON IX. NOVEMBER 29. CHRIST TRANSFORMING SOCIAL RELATIONSHIPS

Philemon. (Verses printed, Philem. 4-20.)

GENERAL THEME: CHRISTIAN BROTHERHOOD

[This lesson prepared by KENNETH C. MACARTHUR, Sterling, Mass.]

Devotional Reading for the Opening Service: Ephesians 3:14-21

KEY VERSE: There can be neither bond nor free . . . for ye all are one man in Christ Jesus.—Gal. 3:28

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:

14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Now not as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

17 If thou therefore count me a partner, receive him as myself.

18 If he hath wronged thee, or oweth thee ought, put that on mine account;

19 I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

A Bible Message for Every Day

Monday. Paul to Philemon. Phil. 1-7. Paul writes from prison, sending his greetings to his dear friend, Philemon, and to Apphia—presumably Philemon's wife—and to Archippus (cf. Col. 4:17), who may possibly have been the son. The apostle expresses his joy and comfort in so faithful a brother.

Tuesday. Paul for Onesimus. Phil. 8-20. Paul goes out of his way to perform the difficult and delicate service of interceding with the master of the runaway slave. How easy it would have been for him to do what we often do—postpone or evade the responsibility.

Wednesday. The Centurion's Appeal. Matt. 8:5-10. Although he is an officer and a man of wealth, this Gentile captain is humble and genuinely interested in his servant. He has a higher sorrow than the selfish one of losing a commercial or valuable slave. Like Jesus, he really cared, for the servant's own sake. Real Christian brotherhood surmounts the barriers of rank and economic status.

Thursday. Duties of Masters and Servants. Eph. 6:5-9. The letter to Philemon is a practical example of the spirit inculcated in this passage. Slaves, who constituted a large portion of the early church, are bidden to whole-hearted obedience, "Not in the way of eye service," but conscientiously, as performing a duty to Christ. Masters must avoid harsh treatment, remembering that they also are servants of a common Master in heaven.

Friday. Christian Freedom. John 8:31-36. Slavery is an inward condition of bondage to sin, no matter how free a man may be politically or economically. Think how true it is that some men are slaves to liquor and vice. Epictetus, the Roman philosopher, who had himself been a slave, said: "No man hath power over me. I have been set free by God. I have come to know his commandments; henceforth, no man can lead me captive."

Saturday. Christian Democracy. Gal. 3:23-29. In the commonwealth of Christ the old distinctions and prejudices of race, class and sex tend to disappear. Compare Jesus' talk with the woman of Samaria, where he breaks down the traditional barrier of religious difference. While Paul does not denounce slavery, he shows that the master and the slave are in the church brethren.

Sunday. Brotherly Love. 1 John 4:7-13. As Tolstoy taught, "Where love is, there God is also." Much evil would have been avoided during the long years of church history if Christians had loved one another instead of quarreling over doctrines and ceremonies. "By this shall all men know that ye are my disciples, if ye have love one to another."

At the Threshold of the Lesson

"Men need bread, brotherhood, and roses."—Edwin Markham.

"A Christian is the highest style of man."—Young's "Night Thoughts."

When shall all men's good
Be each man's rule, and universal peace
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea,
Thro' all the circle of the golden year?
—Tennyson, "The Golden Year."

"He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also" (1 John 4:20, 21).

"I worked for men," my Lord will say
When we meet at the end of the King's
Highway.

"I walked with the beggar along the
road,
I kissed the bondsman stung by the goad,
I bore my half of the porter's load.
And what did you?" my Lord will say,
"As you traveled along the King's
Highway?" —Robert Davis.

The Lesson Before Us

I. SLAVERY

Slavery was almost universal in the ancient world. Even Plato in his picture of an ideal state ("The Republic," a kind of Greek kingdom of God on earth) expects that there will be slaves to do the hard work and afford leisure for the intellectual class. Slavery is expressly recognized in the Old Testament, which also provides for emancipation, in a year of Jubilee.

Paul does not start an abolitionist movement; nor does he urge the masters to free their human property; nor does he incite the slaves to a servile insurrection. American apologists for slavery in the days before the Civil War used this epistle as scriptural authority for the South's "peculiar institution."

The numerous slaves in the Gentile church presented an embarrassing problem, especially after the conversion of their masters. The New Testament writers emphatically required strict and prompt obedience, lest the non-Christians should think that the gospel was undermining the structure of society.

Paul, however, taught the social principles which underlie the Christian faith, and which eventually must do away with slavery and every other social evil. We have here an example of the fact that the Bible's teaching is more in the terms of principles than of precepts. For instance, the Christian idea is not to tell people that it is sinful for them to polish their shoes on Sunday, but rather to lead them to adequate views of the value of a day of rest and worship.

It has been suggested that Paul's attitude toward slavery, marriage, and other social institutions was probably influenced by his belief that Jesus was shortly to appear to end the existing order of things.

II. THE LETTER

In the fourth century this little personal epistle was regarded by the church as unworthy of the great apostle; but increasingly people have found in it a charming example of Paul's exquisite tact and delicacy. Sabatier, the French Protestant theologian, speaks of it as "a pearl of the most exquisite purity in the rich treasure of the New Testament." Renan calls it "a chef d'œuvre of the art of letter-writing." That it did not offend Philemon is clear from the fact that he allowed it to be placed in a collection of Paul's letters.

Onesimus the slave had evidently robbed his master before he ran away, so that in the eyes of the law a double wrong had been done to Paul's correspondent. The young man had come under Paul's influence in Rome and had been converted. The apostle has persuaded him that it was his Christian duty to go back to his master. Yet to do so involved the risk of torture, and even crucifixion, as an example to prevent other slaves from running away. Paul

would like to keep him as a friend and companion, since he has come to love him as his "spiritual son born while I was in prison" (Moffatt). It seems that he sent the young man back in the care of Tychicus. Paul doubtless trusted that the letter would save the slave from serious punishment.

Punning is said to be the lowest form of wit, yet Paul, like Jesus, makes a somewhat playful use of this device. When Jesus in the hearing of Peter said "Upon this rock I will build my church" (the Greek words for Peter and rock are very similar, as they are in French) he was giving to his impetuous follower an inspiration to become solid as a stone wall. So Paul says that Onesimus ("helpful") has finally become true to his name. Paul advances this thought in verses 10 and 11. The same thought recurs in verse 20.

In verse 9 Paul appeals on the ground of his being an old man in prison, probably to add pathos to his plea. The word translated "aged" is rendered by some "an ambassador." If this is the correct translation, the apostle speaks as one having authority.

Through Paul's effort Philemon has regained not merely a slave, but is winning for the first time a new brother in Christ. Henceforth Onesimus is not to be looked upon merely as a piece of property, but as a comrade in the Christian community. In verse 21 Paul hints that Philemon might do even more than Paul suggests. Perhaps this is an invitation to him to free his slave. The apostle offers to make good a loss of money—for which Onesimus might have been blamed—but alludes to the fact that after all Philemon is indebted to the apostle for some things. The spirit of brotherhood, which pervades the whole letter, finds expression not only in the opening salutation but also in the closing words of greeting from Paul's fellow workers in the family of God.

III. THE GOSPEL AND SOCIAL QUESTIONS

The expansion of Christian interest. When Carey and Judson began the foreign missionary enterprise—of modern times—they lifted the horizon of the home churches to include the vision of the non-Christian world. Since that day statesmanlike Christians have thought in terms of every nation and kindred and tribe and tongue. During the last thirty years another great broadening of the Christian purpose has taken place in the minds and wills and hearts of many Christian people. They have dared to dream of Christianizing business and politics; they have set themselves to the solution of the frightfully perplexing problems of industrial, interracial and international relations. Commissions on social service have developed into bodies which aim directly at social action.

Immediately, difficult questions arise. Shall the church support specific legislation? Shall it endorse a political plat-

form which it believes to be conducive to Christian brotherhood? Shall its members be urged to vote for certain candidates? Can the will of God be identified with any particular program for social justice?

Many church people tell us that the gospel is a matter of individual faith and is not concerned with economics or statecraft. The writer recently heard a young socially minded minister criticized on the ground that he thought that all there is to religion is socialism and extreme pacifism. If the church strongly espouses any particular reform, and public sentiment turns against that special project, the cause of religion may suffer.

Just as Paul did not start a movement to abolish slavery in the Roman Empire, but taught and practised a spirit of brotherhood which would eventually do away with slavery, perhaps we should preach the general principles of justice and love rather than antagonize conservative brethren and make many mistakes by throwing the influence of the church on the side of definite reforms.

On the other hand, it may be objected that if the trumpet gives forth an uncertain sound, no one will prepare himself for the battle, and that it is the business of the church to avoid vague and harmless generalizations; put teeth into its resolutions by specific proposals to do away with commercial competition and with war, since these things seem to deny the very principles of Christian brotherhood which Paul taught in this letter to Philemon, and which Paul's Lord and ours expressed in the words, "One is your Master, even Christ, and all ye are brethren."

Practical Questions for Class Discussion

- ¶ Do I neglect my correspondence? Do I inconvenience other people by lack of prompt replies? How much comfort, cheer, guidance, can a well-written letter bring? It reminds us of dear old times, it renews and quickens friendship, it stimulates the best in us.
- ¶ Do we have Paul's sense of unselfish financial responsibility? In this letter he signs a note (ver. 19) not for his own benefit, but for that of others.
- ¶ A devoted Christian business man said to the writer, "I don't want any minister trying to tell me how to run my business." Just where does Christian brotherhood enter in between employer and employee? How may it guide the working man, as well as the boss?
- ¶ Suppose there is a strike in your industrial community, what is the Christian attitude toward the two contending parties? Toward "outside agitators"? Toward the sheriff, the police, the National Guard?

¶ Your son in college goes to a summer conference where he hears a good deal about the evils of race prejudice. He decides that the spirit of Christian brotherhood requires that he room with a colored student next year. Would you be willing to entertain his roommate in your home? Would you allow him to take your daughter to an evening entertainment?

¶ An active layman in your church, who is also an officer in the National Guard, becomes convinced that war is the worst of crimes against Christian brotherhood. He resigns his commission. His former associates regard him either as a silly sentimentalist, or as a communist and a

traitor. What is your attitude toward such a person?

¶ Are you willing to regard as a Christian brother, and not as "a Red," a man who seeks by peaceful means the overturn of our present economic and political system? Kagawa, regarded by some as the greatest Christian in the world, is preaching that cooperatives are the means of establishing a Christian social order. If you are really interested in Christian brotherhood, would you be willing to study this movement and to set up a local consumer's cooperative, even if it interferes with fellow church-members who are private merchants?

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

With due moderation I say that to me this letter from Paul to his friend named Philemon reveals what must have been, next to his vision on the road to Damascus, the equal and perhaps the superior of any experience that great man ever had. It was on a par with Peter's vision of the clean and unclean when he was guided to give the good news to the heathen.

What do I mean? This is it: Slavery was ingrained in the social system of the day. A renegade slave meets Paul in Rome. That slave proves to be the property of Philemon, back in Asia Minor somewhere. Philemon was converted through Paul's teaching. The slave was converted likewise—the latter in Rome, the former in Laodicea probably. It was everybody's business to return an escaped slave. What should Paul do with this fellow? His decision was revolutionary. It showed him to be ages ahead of his time.

This letter is a wonderful document. Read it and reread it. Get the force of it—its subtlety, wit (there is a good pun in it), its affection, its revelation of Paul's hope to be released from Rome and return to Asia Minor, its expressed appreciation of Paul for his dear friends, its proof that he prayed for them, its unmistakable evidence that to Paul the slave was a man and not a chattel, "a brother beloved."

DEAR PHILEMON:

This is a small world after all. I have something to tell you that will make your eyes open wide in wonder.

Before I do that, I want to let you know that Timothy, Epaphras, Mark, Aristarchus, Demas and Luke ask me to remember them to you. Epaphras, you know, is a prisoner along with me.

I suppose the church which I helped to found is still meeting in your house.

How well I remember Apphia and Archippus and how helpful they always were.

Philemon, I think of you time and time out, and every time you are in my mind I thank God for your courage, faithfulness and help to the church. You are doing much good in the world. I consider myself fortunate in having had a share in turning you toward the new faith in our blessed Lord.

To get back to what I started to tell you. Take a firm grip on yourself, because I am leading up to ask a favor of you. Of course, I could assert my authority (?) and issue you an order of two—but not to a friend like you, my dear Philemon. (How I wish I could see you face to face. Maybe I shall have that blessed privilege some day, because I know you are praying for me, and I have great hope that your prayers will be answered.) I have something here that belongs to you. I can hear you say, "What is the man talking about?" That something, once your slave (and of course he still is, under the law), is now a beloved friend of mine and a brother by virtue of his faith in the Lord Jesus. Onesimus was one of the many who heard my preaching. The prison authorities give me a lot of leeway here, and you may be sure I have improved every opportunity to talk about the saving faith of the Christ. Onesimus was converted. What a coincidence! You, his owner, converted in Asia Minor—Onesimus, your slave, converted here!

You know, Philemon, I have thought a great deal about what I ought to do under the circumstances. The decision was made after a while, and I am sure it is the right one. Onesimus is going back to you. As a favor to me (What right have I, a prisoner in this great city, so far away, to be asking a favor of you?) I boldly request that you receive him, not as a slave any longer, but more than a slave; in fact, as a dear brother. Do you think of me as a com-

rade? (I know you do.) *Then welcome him as you would me.*

As far as I am concerned, he has been true to his name, for you well know that "Onesimus," in its root word, means "useful." He has been faithful in waiting upon me in prison, and I have come to love him dearly. He has been *useful* to me, though he may have been *useless* to you. (Please pardon the poor pun, Onesimus.) He has confessed to me that he stole goods from you before he took "French leave." But I will repay you for whatever loss you sustained on his account—charge it to *my* account. That promise of mine will cause you a good laugh, for you know I am penniless and living on the bounty of the state, so to speak.

Why should you do this? Two reasons at least: First, you will greatly cheer my heart, and, my beloved Philemon, I need cheer; secondly, it will make something out of you, in a Christian sense, because if you say yes to my request, you have started the world thinking about the meaning of Christian brotherhood in a big way. Who knows—maybe you will reconstruct the entire philosophy of slavery as an established institution in a Christian society.

God bless you, dear heart! And be sure to remember me kindly to the family and to all the brethren.

Your beloved friend,

PAUL.

P. S.: I have signed this with my own hand. I do not do much writing myself. The brothers are very kind and make things easy for me. P.

The letter of Paul to Philemon is the only strictly personal letter of Paul extant.

I quote from Emil Ludwig's *Bismarck*. Bismarck's father is talking to our Bismarck:

"What does the youngster hear? That father's forefathers were all knights. As he sees them there in the pictures, they had for centuries lived in castles and mansions, keeping serfs who tilled their lands; they had been lords of the manor with right of judicature; from immemorial days they had sat on Sundays in their oaken pews at church, set apart from the rabble—as they still do here and there even today."

"As they still do here and there even today." In the name of Christian brotherhood, I ask you, Is it true?

Before My Class of Women

Colena M. Anderson, McMinnville, Oregon

In one of the study-books this question is asked, in connection with today's lesson, "If others, unfortunate, are truly brothers, how can we be of help to them?" This is a most practical question, the answer to which should show us how we, as followers of the Master

Transformer of social relationships, can do our share in bringing about the kingdom of God on earth as it is in heaven.

The article "Streamline Your Imagination," published in the August issue of *Reader's Digest*, is like an open door between the above question and its answer. You may of course say: "What has imagination to do with social relationships? Those who are unfortunate, whom we would help, want food, shelter and clothes—things that they can touch. They want reality, not imagination."

But sometimes the short-cut to reality is through imagination, just as the short-cut to truth is sometimes through faith. Consider then with me, if you will, the principles presented in this article.

Professor Mursell says the first step in this stream-lining your imagination is to "Give your mind whole-heartedly to a certain line of interest." For our use here that means to give our minds unstintingly to the problems, temptations, sorrows and needs of another person or persons even as Jesus did. Nothing will ever come of wishful dreaming. To sit in a chair and sigh, "If only I could have a part in this great process of transforming social relationships!" is as though a seed of grass, dropped on New York's Broadway, should cry, "If only I might help to make some pasture green!" No, we must leave off saying, "I wish I could do something," and begin asking instead, "Now, where shall I begin?" Plant yourself where social relationships grow—close to the life of someone else. Jesus so planted himself. It is true Jesus often went apart alone to pray, but notice, he always returned to the people.

One need not search far—it may be no farther than the walls of one's own home—for the poor and starving, the maimed and suffering, are not all strangers. Nor is the only coin of better social relationships that of money and food and clothes. There are those who starve for sympathy, and understanding, and fellowship, within our very homes. There are sometimes strained relationships within the family circle that need to touch the healing hem of Christ's robe. The important thing is *to begin*.

"Seek for a definite and concrete starting-point," is Professor Mursell's next suggestion. Take a jar of jelly, or a new magazine, to your lonely neighbor; share your new book, or your recent adventure, with your sister, who may be equally lonely. Put yourself in the other person's place. Loose your imagination, and ask yourself, "If I were she, what would I want?" The answers that come may surprise you. It may be that you will be led to substitute a jolly joke for the jar of jelly, or a bit of melody for the magazine.

Once you have actually started, "then practise the art of imaginative experimentation." Consider how different circumstances might affect that person,

taking into consideration that person's make-up, inheritance, environment, education, and other factors. Imagine her reactions in experiences which you do not know she has ever had. So will you come to know her better. Consider one after another a number of things you might do for her. Perhaps not all of them will be expedient, but among a number you will have a better opportunity for mental experimentation before you put any of them into practice.

But do not wait overlong. "Push your decision through to a conclusion." And equally important, "Don't quit your job when you quit your desk." For us who are applying this to today's lesson that means "Do something"—and "Don't stop thinking about the person after you have done it."

We repeat the Golden Rule with great glibness—and in the same breath we lament the tardy coming of the Kingdom. Perhaps the two are as closely related as that—not a breath between them; and the coming of the Father's Kingdom on earth, as it is in heaven, is contingent upon the consecration of our imaginations to that task; a consecration which will teach us to say what I truly believe the Master meant, "Do unto others as you would be done by if you were they."

The Lesson Lived

Susanna G. Fisher

THE DIVINE STANDARD

Not now as a servant, but . . . a brother beloved (Philem. 16).

Think of it—absolute justice done at last, by an all-knowing judge, where no earthly pull of birth, wealth, learning, or power will count, and where all masks fall! By what code of law and what standard shall we be judged there? Here is the answer of Jesus: Matthew 25: 31-46. Not by creed and church questions, but by our human relations; by the reality of our social feeling; by our practical solidarity with our fellow men. If we lived in the presence of hunger, loneliness, and oppression, in the same country with child labor, race contempt, the long day, rack rents, prostitution, just earnings withheld by power, the price of living raised to swell swollen profit—if we saw such things and remained apathetic, out we go.—*Walter Rauschenbusch*, in "*The Social Principles of Jesus*."

I BELIEVE that love is the secret of the world; it is like the philosopher's stone they used to look for, and almost as hard to find, but when one finds it, it turns everything to gold. Without love man is a brute, and nothing but a brute; with love he draws near to God. When everything else falls away love will endure, because it cannot die while there is any life, if it is true love, for it is immortal.—*Rider Haggard*.

Order of Worship Service

(Merely Suggestive)

Prepared by NATHAN PIERCE, JR.

OPENING MUSIC. Piano, organ, or orchestra. The pieces should be spirited enough to quiet the confusion, but sufficiently sober to put those present in a worshipful mood.

PRAYER, preferably by the superintendent, followed by the Lord's Prayer (in unison).

HYMN. Suggested: "Awake, My Soul, Stretch Every Nerve"; "O Master, Let Me Walk with Thee!"; "Saviour, Teach Me Day by Day."

RESPONSIVE READING.

I waited patiently for the Lord;

And he inclined unto me, and heard my cry.

He brought me up also out of a horrible pit, out of the miry clay,

And set my feet upon a rock and established my goings.

And he hath put a new song in my mouth, even praise unto God:

Many shall see it, and fear, and shall trust in the Lord.

Blessed is that man that maketh the Lord his trust,
And respecteth not the proud, nor such as turn aside to lies.

Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward:

They cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

Sacrifice and offering thou didst not desire; mine ears hast thou opened:

Burnt offering and sin offering hast thou not required.

Then said I, Lo, I come; in the volume of the book it is written of me:

I delight to do thy will, O my God; yea, thy law is within my heart.

HYMN. Suggested: "Break Thou the Bread of Life, Dear Lord, to Me"; "Saviour, Thy Dying Love Thou Gavest Me."

SCRIPTURE READING. Suggested: Isaiah 6:1-8; Acts 26:9-19.

SPECIAL EXERCISES, such as Birthday Offering, Missionary, Evangelistic, or Temperance Talk.

HYMN. "My Hope Is Built On Nothing Less"; "Christian, Dost Thou See Them?"; "Hail the Glorious Golden City!"

PRAYER (by one of the teachers, the pastor, or a visitor).

CLASS PERIOD.

CLOSING WORSHIP.

MUSIC, for reassembling of classes (dignified, but not too quiet).

SUPERINTENDENT'S FIVE MINUTES, for brief, stimulating reports, announcements, and, at least on some Sundays, an invitation to make the decision for Christ.

SECRETARY'S AND TREASURER'S REPORTS.

HYMN. "I Would Be True, for There Are Those Who Trust Me"; "On Our Way Rejoicing"; "Hark, Hark, My Soul!"

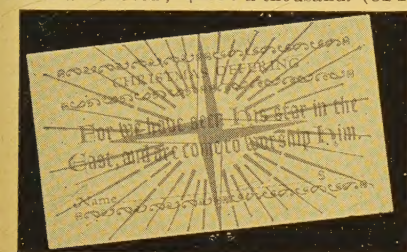
BENEDICTION. Mizpah, or Numbers 6:24-26 (in unison).

CHRISTMAS SUPPLIES

Offering Envelopes



No. 3008 L. An entirely new design, lithographed in Christmas colors, on strong, white paper. Size, $2\frac{1}{2} \times 4\frac{1}{4}$ inches. **40 cents** a hundred; **\$3.50** a thousand. (81 P)



No. S 5. An appropriate design printed in gold with rose lettering on white paper. Size, $2\frac{5}{16} \times 3\frac{3}{8}$ inches. **30 cents** a hundred; **\$2.50** a thousand.

Additional Collecting Devices for Christmas will be found on page 57 of our Church and Sunday School Builder Catalog.

Combination Letter Opener and Bookmarks

Four and one-eighth inches long with special turn grip at the top, the lower part being constructed as a letter opener. Furnished in red, green, and dark-blue colors with German silver finish, and attractive silk tassels. (81 P)

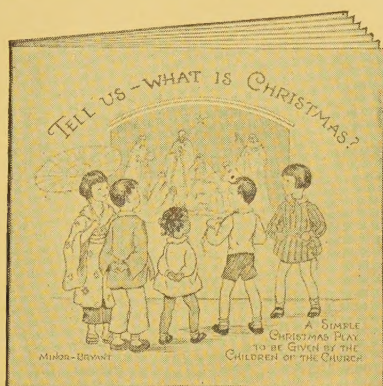


No. 88. Shaped as a star with a center design of the shepherds looking toward the city of Bethlehem, with the wording "Glory to God in the Highest" on the lower part. **15 cents** each.

No. 89. Designed as a star with an illustration of the Wise-men on camels on their way to the city of Bethlehem, with the wording "Peace on Earth" on the lower part. **15 cents** each.

Christmas Plays

The Empty Room. *Dorothy Clarke Wilson.* Characters: four men, three women. Time: forty minutes. The scene is laid in an old kahn house or rest house in Bethlehem, and the time is the evening of the first Christmas. Three men or boys and four women complete the cast. Mary and Joseph seek refuge in the inn, and are refused, though a prophet foretells the birth of Christ. Many tokens occur of the miraculous night, and the play ends with a revelation of The Way. **35 cents.** (42)



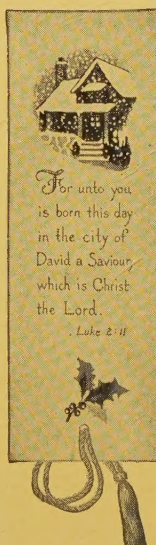
No. 1461

No. 1461. "Tell Us—What Is Christmas?" It is the purpose of this little book to enable you to relegate such experiences to the Land of Never Again, by furnishing you with the framework of a Christmas play, into which stories, poems, and songs that the children know and love may be fitted to make a really worth-while entertainment. Size, 8×9 inches. **25 cents.** (81 P)

Where Lies the Child? *Dorothy Allan.* A Christmas Play and Pageant in one act. Characters: two men, three women for the play, and nine characters, who may be either male or female, for the pageant. Time: approximately forty minutes. We are hurried down the path of the years at too swift a pace, but once every year, under the strains of Christmas carols and the chiming of Christmas bells we pause to hear that age-old question: "Where lies the Child?" **35 cents.** (42)

Bookmarks

No. 416. A beautiful series of cardboard bookmarks printed in full colors with silk tassels. Each card has a suitable Christmas design with a Christmas Bible verse. An excellent, inexpensive gift. Size, $1\frac{3}{4} \times 5$ inches. A set of ten, assorted, **20 cents.** (81 P)



The Christ-Child Creche



Maud and Miska Petersham have designed a unique Christ-Child Crèche, in five colors and gold and all ready for use. This lovely little cut-out scene offers a charming center for your celebration of the Feast of Christmas. When not in use it may be folded flat and put away in the decorated envelope provided. **50 cents.** (31)

Handwork



No. 629. Holy Night Panels. Four striking, bright and attractive panels showing shepherds, Wise-men and scenes connected with the birth of the Christ-Child. This set consists of four backgrounds, 12×36 inches, printed on heavy construction paper, and a great variety of colored papers, also printed ready for cutting and mounting upon the backgrounds. Full instructions for cutting and mounting are in the envelope with the material. **50 cents.** (37)

No. 625. Santa Claus Panels. These panels are very pleasing to children as they picture Santa in all his activities. This set consists of four backgrounds, etc., same as above set. **50 cents.** (37)



No. S363. Santa Claus Cut Outs. Contains 8 sheets of designs printed on good card stock, size, 11×17 inches, and includes the village church, the sleigh with reindeer, the glorious Christmas tree, and all the incidents to create the atmosphere of Merry Christmas. Each set in a strong portfolio with sheet of directions. **60 cents.** (92)

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